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**THE
SHILLUK PEOPLE
THEIR LANGUAGE AND
FOLKLORE
BY DIEDRICH
WESTERMANN**

**WITH EIGHT PLATES
AND A SKETCH MAP**

**PHILADELPHIA, PA.
THE BOARD OF FOREIGN MISSIONS OF
THE UNITED PRESBYTERIAN CHURCH OF N. A.**

DIETRICH REIMER (ERNST VOHSEN) BERLIN

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NOTE OF APPRECIATION.

The Board of Foreign Missions of the United Presbyterian Church of N. A. desires to express to the Trustees of the Arthington Fund its profound appreciation for financial help which made it possible to carry on linguistic investigations in Southern Sudan and then to give publicity to their findings by the publication of this book.

PREFACE.

In the summer of 1910 the Prussian Board of Education provided me with the means to undertake a journey to the Northern Sudan. My object was to make linguistic studies. During my stay in the Sudan the material for this work was collected. My studies in the Shilluk language and people are due to a request made to me by the Reverend C. R. Watson D. D., of Philadelphia Pa., Corresponding Secretary of the Mission of the United Presbyterian Church of North America. Mr. Watson, having heard of my intended journey to Egypt and the Sudan, asked me to visit the United Presbyterian Church's Mission on the Sobat, and to study the language of that district which lies within the sphere of their activity. By supplying the necessary funds for this part of the journey and for my stay in the Sudan, I was enabled to carry out this proposition, which was at the same time of importance for my linguistic studies.

I left for the Sudan at the beginning of August 1910, where I staid in Khartum and on the Sobat till the middle of November.

The results of my work obtained during this comparatively short time would not have been possible had it not been for the extremely active and kind support rendered me everywhere in the Sudan by the American missionaries. Not only was I able to profit by their kind hospitality, but they also most generously placed at my disposal their extensive knowledge of the country, people and language. I owe my practical introduction to the language to Dr. Thomas A. Lambie, medical missionary at Khartum, in whose house I was privileged to stay for over a month. In addition to the contributions signed by him he also supplied me with several native texts from his collection which will be found incorporated in this book.

The missionaries on Doleib Hill, Mr. C. B. Guthrie and the Reverend D. S. Oyler also helped me on all possible occasions; above all they introduced me to the Shilluks and put me into touch with those natives who were necessary and useful to me in my researches. Both these gentlemen and the Reverend E. McCreery and Mr. R. W. Tidrick have supplied me with very valuable information in answer to questions addressed to them since my return to Germany, some of which appears as signed contributions. Part of it has been included in the introduction. During the winter of 1911 I had the pleasure of receiving the Reverend McCreery while he was in Berlin, and thus had an opportunity of discussing grammatical questions with him.

I must express my sincere thanks to all those who have assisted me in their

cooperation and by placing the necessary funds at my disposal, which enabled me to complete this work.

I am indebted to the Arthington Trustees, who by their financial support made the printing of this book possible.

My gratitude is also due to Mr. L. Hamilton of the Oriental College, Berlin, who has read and corrected the English text.

The Reverend C. R. Watson was kind enough to read and correct that part of the work which relates to Folklore.

Berlin, August 1912.

DIEDRICH WESTERMANN.

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traditions and language, compiled and drawn by
Bernhard Struck LXIII

ABBREVIATIONS.

a. = adjective	ff. = and the following
adv. = adverb	* before a word means that the word or form is not really existing, but hypothetical
A. E. S. = The Anglo-Egyptian Sudan; vide "Authors Quoted"	- standing between two nouns designates the first of the two as a singular, the second as a plural, e. g. <i>àdžrò-àdžr</i> means: <i>àdžrò</i> is the singular, <i>àdžr</i> the plural
interr. = interrogative	< means: is derived from
n. = noun, also verbal noun	> means: changes into.
prep. = preposition	
rel. = relative	
v. = verb	
v. a. = verb active	
v. n. = verb neuter	
verb. n. = verbal noun	

The verb in the present tense has generally low tone on both syllables, therefore the tones are not designated in this case.

Names of Languages and Dialects abbreviated.

Al. = Aluru	Ju. = Jur
Any. = Anywak	La. = Lango
Ba. = Bari	Nu. = Nuba
Bo. = Bongo	Nr. = Nuer
Di. = Dinka	N. = Nupe
E. = Ewe	Shi. = Shilluk
Ef. = Efik	T. = <i>T'ói</i>
G. = Gã	Y. = Yoruba
Ga. = Gang	V. = Vai

Ja. = Ja-Luo (Nyifwa).

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INTRODUCTION

I. DESCRIPTION OF THE COUNTRY AND ITS PEOPLE.

NAME The inhabitants are called: *óchôlô*, "a Shilluk", plural *wate chôl*, "children of Shilluk", "Shilluks"; the country is called *fôlê chôl* "country of the Shilluks." The word *chôl* perhaps means "black", vide below. A second name of the people is *okānô*, "descendants of *kānô*," this name is connected with Nyikang, the national hero of the Shilluks. The name "Shilluk" (singular Shilkawi) is given to them by the Arabs, and has now become their common designation; it is of course derived from *ochôlô*. Other appellations, which are in use among the neighbours of the Shilluks, vide page 44.

**EXTENSION
OF THE
COUNTRY** The Shilluk country is situated on the western banks of the White Nile, from Kaka to Lake No, that is from about 10°5' to 9°5' northern latitude, a length of nearly 350 km, and a width of 5 to 6 hours. Near the mouth of the Sobat (Bahr El Asraf, "Yellow River") a number of Shilluks live on the eastern shore of the White Nile, on both sides of the lower Sobat, chiefly on its northern bank. They extend about 35 miles up the Sobat, the last Shilluk village up river being Nagdyeb. There is also a group of Shilluk settlements at Shakwa El Shilkawi (= Shilluk), near Bahr El Zeraf, on the right bank of the Nile, and on Khor Atar, south of Tonga (*Tūnô*). North of Kaka the first Shilluk settlements are found on Aba Island, on the north- and south-end of which there is a small Shilluk village each. Near Masran Island there is also a Shilluk village on the right bank of the Nile. Again single settlements are met with on Masran Island, Wad Dakona Island, and on the north-end of the Gezira Wad Beiker.

The Shilluks themselves designate the extension of their country by naming the most northern and the most southern village and district of their Kingdom, viz. Mwomo and Tonga (*Mwômô*, *Tūnô*), which term corresponds exactly to the expression of the ancient Hebrews: from Dan unto Bersheba.

In former times the country of the Shilluks seems to have been larger than it is now. According to older reports it not only extended farther northwards, whence they were driven back by Arab tribes, but they are also said to have, in the 17th century, inhabited both sides of the White Nile south of Kawa; Kawa is situated a little south of El Dueim; so, provided this report is right, they owned at that time a trait of territory nearly three times as great as that they inhabit to-day.

CLIMATE From January to April the climate of the country is dry and warm. April is

the hottest month of the year. June to September constitutes the rainy season, and from October to December the larger part of the country is flooded with water, but the marshes and smaller Khors¹ all dry up by April. From November to April the climate is not unhealthy for Europeans. During the wet season mosquitoes are numerous. Malaria and black water fever are the diseases most dangerous to white people.

The country is a plain with only inconsiderable elevations, on which the villages of the natives are built. The soil is black and fertile near the river and the khors, back from the water courses it is in most places poorer, sometimes sandy.

The chief vegetation is high grass, interspersed with shrubs. A light forest of acacia trees is found mainly along the Nile. The acacia is the chief representative of the tree-flora: heglig (*Balanites aegyptiaca*), sont-acacia (*Acacia arabica*), Talh (*Acacia Seyal*), different kinds of gum-acacias, etc. A characteristic feature of the landscape are groups of deleib- and dom-palms (*Borassus flabellifer* and *Hyphaena Thebaica*); a beautiful tree is the mahogany tree (*Khaya senegalensis*); it is most useful as timber, but seems to be rather rare in the Shilluk country; other notable trees are: different kinds of *Ficus* (*Sycamore* fig), the ardeib tree (*Tamarindus indicus*), nabag (a fruit tree) etc. The vegetation on the river is most luxuriant. Though this is not the region of the sudd, yet the river is at most times largely covered with single plants and swimming islands, formed of papyrus, ambach (*Herminiera Elaphroxylon*), several kinds of reeds, lotus, Umm Suf (*Vossia procera*), *Potamogeton*, *Ottelia*, and many others. The floating vegetation often serves birds for a fishing place. Trees are much hampered in their growth by the fires which the natives light while the grass is dry; the reason for burning the grass is to hunt up game, and to get the ground cleared for cultivation.

The country being thickly populated, game is not very numerous. But at some distance from the settlements large animals are still frequent, chiefly near the river towards Lake No; the neighbourhood of Kaka and north of it are also rich in game. Elephants, giraffes, buffaloes are met with, though not very frequently; antelopes and gazelles abound: bushbuck (*Tragelaphus scriptus*), reedbuck (*Cervicapra bohor*), white-eared cob (*Cobus leucotis*), ariel (*Gazella soemmerringi*), dorcas (*G. dorcas*), isabelline gazelle (*G. isabella*), oryx, waterbuck (*Cobus defassa*), Mrs. Gray's waterbuck (*Cobus maria*), gazella rubifrons, roan antelope (*Hippotragus equinus bakeri*), hartebeest (*Bubalis jacksoni*), tiang or Bastard Hartebeest (*Damaliscus tiang*), Oribi antelope (*Ourebia*) etc. Of the carnivorous family the most notable are: lion, leopard, jackal, hyena, fox, Zorilla (a little black-and-white animal resembling the American skunk),

¹ Khor (Arab) = water course drying up in the rainless season.

ichneumon (mangouste). The natives also hunt the hare, porcupine, ground-squirrel, rat, and hedgehog. The rivers and khors, and chiefly their sidearms, are populated by crocodiles, hippos, and numerous fish, some of which weigh up to lbs. 200. The birds are mainly riverain: cranes, storks, herons, egrets, fish-eagles, marabouts, pelicans, ibises, ducks, geese; the guinea-fowl is very common; numberless swarms of dura-birds (*Pyromelana franciscana*) are a great nuisance to the farmer; besides them quails, pigeons, turtle-doves, hawks, crows, swallows, owls, and starlings are frequent. Of snakes the largest is python; of poisonous species the puff-adder and some others occur; harmless snakes are numerous.

POPULATION The population amounts to about 60 000 souls,¹ who live in a little more than 1200 villages, and 10 000 "domiciles", each of which consists of three to five huts. Accordingly the average number of people living in a village is 50, and one domicile is inhabited by about six persons. The largest village is Atwadoi in a district of the same name north of Kodok; it consists (1903) of 120 domiciles. The villages generally lie in the belt between the swamp of the Nile-bank and the forest. There are, however, eight groups of villages 12—22 miles inland, away from the river. The country is, for its size, and considering the fact that only in the higher parts settlements are possible, thickly populated. "Right away from Kaka to Lake No is a continuous string of villages lying about a mile from the river. There are only two points in the whole of this distance, at which the interval between villages exceeds two miles, and these are the points where grazing is bad, between Akurwar and Nun, and between Nielwag and Nyagwado." A. E. S., p. 193.

According to Schweinfurth, the population was much larger formerly. In 1871, when the Egyptians had conquered the country, a census was taken; the villages on the left bank of the Nile were almost exactly 3000. The inhabitants of this part numbered one million, each village consisting of 45—200 huts, a hut comprising four persons. No part of Africa, not even of the world, is so densely populated. "The whole western Nile bank, as far as the boundaries of the country reach, is like one single village, whose parts are separated by a distance of only 500 to 1000 steps. The hut-clusters are built in an astonishing regularity, and are so crowded together that from a distance they look like a cluster of mushrooms."

The statement of a population of more than one million is probably too high; the Shilluks have doubtlessly suffered cruelly from wars and raids, but in spite of this a decrease from one million to 60 000 within a time of forty years is hardly thinkable.

Since the time the people live under the peace of Anglo-Egyptian rule, they

¹ This is the number of the White Nile and Sobat Shilluks only; if all the Shilluk speaking people are included, the population will amount to several hundreds of thousands.

are increasing in numbers. The average number of children reared in one family may be from three to four. The number of children born by one woman is not low; women with ten children are no exception. But as a rule no more than three or four children grow up to maturity in one family, the rest dying from want of reasonable nursing. If in course of time the natives are taught to take better care of their children, the population will no doubt strongly increase. A cause of the low birth rate in many families is the fact that a man is not supposed to have intercourse with his wife while a baby is nursing, that is, till the baby is from two to two and a half years old. They consider it a great shame for a woman to become pregnant before this time has elapsed. If such a case happens, they generally will say that the woman has committed adultery.

The Shilluks are tall in figure, the average height of the men being nearly 1.80 m.¹ They are generally lean, rather narrow in the shoulders, and have but thin calves; their arms and legs are long, especially the legs below the knees and the forearms; hands and feet are small. A characteristic posture of the Shilluk man is to stand on one leg, and bending the other, press the sole of his foot against the inner surface of the knee, while one hand holds a spear stuck into the ground; he will stand thus for hours, looking admiringly at his cattle. They are very clever in running and jumping, and are capable of sustaining considerable fatigue.

OUTWARD
APPEARANCE
OF THE PEOPLE

Their skin is dark, almost black; albinos seem to be rare. The physical appearance of the Shilluks is not that of pure negroes, they might rather be called negroids, in spite of their dark colour. Most of them have a fierce, sometimes a proud, haughty look. The cheek-bones and lips are protruding, but not excessively; the nose is flat, but high noses are not infrequent. Young people of both sexes are finely built, while in old age they generally become very thin and bony. Their gait is erect and elastic.

What makes the Shilluks look most ugly and almost frightful in the eyes of a newcomer, is their habit of smearing the whole body. While the lower part is covered with ashes, the breast and head are painted with red earth or with chalk, or, if they can afford it, with oil or butter. Sometimes the whole body is painted white or red, and lines or figures are drawn across the face.

PAINTING
THE BODY

Like most Nilotic negroes the Shilluk remove the lower incisors; this is done in early childhood; its omission would, in the belief of the natives, cause sickness; for instance, a case occurred where the teeth were taken out to cure sore eyes; a woman who had just had them removed from her child, said that unless they were taken out, her child would undoubtedly be deformed in some way, when it grew to maturity. Another explanation for extracting the teeth

EXTRACTION
OF INCISORS

¹ five feet ten inches.

is, that this will keep them from using abusive language. — Some natives say, members of the royal family do not remove the incisors; but of this I am not sure.

TRIBAL MARKS The tribal marks of the Shilluks, women as well as men, are from three to five rows of dots across the forehead. The regular instrument for tattooing these dots into the skin is a crude iron similar in shape to our scalpel. But not infrequently individuals are met with who have not these marks. Sometimes women have from one to three rows of small scars across their foreheads. These are in most or all cases simply caused by wearing bands of buttons drawn tightly across the forehead. Tattooings on other parts of the body are seldom.

SHAVING The women wear either no or only short hair on the head; they shave their heads with a razor consisting of a straight piece of thin iron, whose edge is sharpened, or with a short piece of iron with one side beaten out to a thin edge. But lacking a razor they use almost any metal instrument they can get hold of for this purpose. Both sexes scrupulously remove any hair on the body by pulling it out with a kind of pincers; the men even pull out their beard and eyelashes. — They do not circumcise.

HAIR-DRESSINGS The men, chiefly youths, indulge in elaborate hair-dresses of varied forms. Such hair-dressing takes several hours to arrange, and has to last for weeks, the natural occasion for renewing it being a village-dance, where everyone wants to appear at his best; in dressing it, the hair is first loosened with a stick, which serves at the same time for scratching the head. Then it is twisted and brought into the right form by means of a mixture of gum, mud, and sometimes cow-dung; from time to time oil or butter is poured on it. In order not to spoil the hair-dressings while sleeping, the neck is supported by neck-supports. Sometimes the hair is bleached either yellowish-red or grey. Bleached hair is generally not twisted or dressed, but is left standing out in all directions "like the feathers of a fighting cock." Bleaching is done by smearing a thick plaster of ashes, chalk and cow-dung on the hair and leaving it there for about two or three weeks. Another mode of bleaching is to rub the plaster well into the hair, then gathering it up from the back, and bringing it forward, forming it into the shape of a horn. While in this state, they must be very careful not to break it, lest the hair is broken off. The same result is obtained by washing the hair continually with cow-urine. These processes take the kink as well as the colour out of the hair. This bleached bristle-like hair together with their tall, thin body covered with ashes or brick-dust, and the want of eyelashes sometimes gives the people, in the eyes of one who has never seen them before, a rather frightful appearance. Boys wear their hair in little knobs, formed with red earth and fat. Cowrie-shells, in strings or single, are often twisted into the hair, and



1. The Goldencrested Crane, the most beautiful Bird in the Sudan



2. Shilluk Dug-out



3. Typical Shilluk pose. In the background a killed crocodile



4. Young Warriors with Clubs and Spears



5. The Marabou-stork

young men are very fond of adorning their hair with ostrich or other fine feathers.

The men and generally also unmarried girls go naked. In recent times many men wear a cotton cloth, which is knotted on the left shoulder, and slung round the right hip; chiefly people living near the mission have partly adopted this clothing; the desire to possess such a cotton-cloth is a stimulus for many a Shilluk to work for a few days or weeks in the mission-compound; the number of those who do so is apparently increasing. Animal-skins are generally not worn by men as an every-day dress. Women, and sometimes girls are dressed in cow, calf, or antelope skins, which are either wrapped round the body, or hung over the shoulder.

CLOTHING
AND
ORNAMENTS

[The full dress of a woman is described by Mrs. Giffen in "The Egyptian Sudan" as follows: First of all there is a small apron. This is a piece of coarse cloth — originally white — about two feet long and eighteen inches wide. It is made of two thicknesses, and it is tied by strings fastened to two corners around the waist, but just below the abdomen, and falls down to the knees.

Then there are two skins, of sheep, goat, calf, gazelle or whatever it may be, tanned with the hair on, and worn with the hair side out. One of these is tied around the waist, using one foreleg and one hindleg of the skin for strings to tie with. The tail and the other two legs — or the skin of them — dangle and flap around the legs as ornaments. Indeed these are sometimes ornamented with beads, brass or iron rings. This skin is tied in front so as to show the white apron underneath.

The other skin is worn on the upper part of the body. The fore and hind legs on one side are fastened together at their very tips; this is then slipped over the head, the legs of the skin thus tied together resting on the right shoulder, and the other side passing under the left arm. This is the full dress of a woman. Of course in addition to this they may wear as many beads and other ornaments as they can afford; strings of beads around the waist, neck, and arms, and armlets, of brass; sometimes as many as ten or twelve brass or iron rings, weighing several pounds, and extending from the hand half way to the elbow. These are not loose, but drawn tight to the flesh, and each made fast by the blacksmith. Similar rings of iron are often worn by the elder women on the ankle. These are very heavy and produce great knots in the flesh.

The little girls wear the apron only, and when a little older, put on the shoulder skin, and when full grown wear the skin about the waist.]

When meeting for a dance both sexes are richly dressed. While present at

a great dance. I have noted the ornaments and clothings worn by the young men and girls on the occasion. They are *a*) for the men: above the ankles a strip of sheep or goat skin with the hair on it outside; the same just below the knee; above it are the knee-bells, a number of metal bells each consisting in a hollow, oblong piece of iron, in which a small iron ball moves, thus producing a rattling noise; about the loins there is a skin of leopard, gepard, wild cat, or jackal, suspended on a eight to twelve-fold girdle of ostrich egg shells; the girdle may also consist of European beads; on the wrist a bracelet of brass or iron, above the elbow an ivory ring, above it a six- to eight-fold ring of ambach; about the neck they wear one or more necklaces of beads; on the head ornaments of horse-tail or other long hair, and ostrich feathers; round the forehead strips of red or white bristles are fastened; each man holds two lances, two clubs, one club-shield, the lances generally being adorned with ostrich-plumes; sometimes the skin-cloth round the waist is adorned with bells or iron chains. Face, arms, and the upper part of the body are smeared with red earth, over wick melted butter is poured and stripes of ashes are drawn. Several, if not all, of the dancers carry a dancing-stick, a long stick, bent at its upper end like the handle of a walking stick, and covered with brass or some other metal. *b*) The girls present the following appearance: above the ankles a bundle of heavy iron rings, on the loins a large antelope- or more frequently calf-skin suspended by a bundle of ostrich egg shell chains; round the neck and hanging down on the breasts a large bundle of blue or green beads; on the wrists bracelets of beads; round the forehead a string of beads; the hair is sometimes dressed on the occasion; in the hair an ostrich or some other good feather is stuck, in one or two cases I saw even flowers instead of a feather; the girls are not painted, only anointed with oil.

The most characteristic adornments of the men are thick, heavy bracelets and armlets of iron, brass, ivory, twisted ambach, tree-bark, and cowrie shells. A wreath consisting of a strip of skin with the hair on the outside is laid round the head. Rings of metal, ambach, cowrie or bark are worn above the ankle. Women and girls also wear armlets, but not ivory ones. The legs below the knee are loaded with heavy metal rings. Men as well as women, but chiefly the latter, pierce their ears at the top, and wear rings of brass or iron in them; sometimes merely a piece of metal or a stick is fastened in them. Both sexes wear strings of ostrich egg shells about the loins; besides these chains of cowries, of river shells, of leather, and of varied beads are frequent. Many grown-up men and youths wear a necklace of a peculiar kind of small, well-shaped, and marble-like stones, which have about the size of a pigeon-egg; they are very much valued, and the natives always ask an ox in exchange for them. These

stones are collected by the Arabs of Kordofan about the numerous mountains there. The amount of labour required to work them into the proper shape accounts for their high value, as well as their scarcity among the Shilluks.

A Shilluk man hardly leaves his home without carrying a spear or two, and a club. They have two kinds of spears, one whose blade has the form of a laurel-leaf, another with a cylindric blade, ending in a sharp point, the surface being either smooth or barbed. The shafts are of common wood without any ornaments. The spears often have a tuft of short ostrich feathers or of wool, near the butt. The cylindrical (round) spears are used not only as arms, but also in fishing. Besides the spears, they have two species of clubs, at least one of which a man always carries with him. One is simply a thick stick about one meter long, and heavy at one end. The other is about two feet and a half long, made in one solid piece of hard, heavy wood, with a big round knob at one end. ARMS

The Shilluks are a haughty, proud people. They are much inclined to consider themselves and everything belonging to them as superior to the strangers, including the white men. "The things of the Shilluks are good, and the things of the strangers are bad", is a common saying among them. They do not in any way want the foreigners and their mode of life. This strong disinclination is not only due to their innate character, but also to the evil experiences they have had with Arabs, Turks, Abyssinians, the Dervishes etc. CHARACTER

The well-founded feeling of suspicion and even of contempt for white people will grow less intensive or may disappear altogether in consequence of the peaceful intercourse they now have with the representatives of the white race. In conversing with a white man they at the best treat him as their equal, but hardly ever as their superior. It requires therefore considerable tact to deal with them. Once having gained confidence they are frank, open-minded, and always ready for a joke, but they are also quickly offended.

As warriors the Shilluks are brave; they make excellent soldiers in colonial troops, and are renowned as the best soldiers in the Sudan; generally they become really attached to their leaders, whether white or black.

Working for the white man is done only in times of dearth, when no food is obtainable in other ways. But in spite of this difficulty the mission has, during the last few years, had remarkable results in educating the natives to regular voluntary work. — If one sees a Shilluk standig for an hour or longer almost without ever moving, except now and then scratching his head or chewing his tooth-stick, or if one meets them lying in the ashes of the village place for hours together, one might believe them to be an extremely lazy people. But this would be only partly right. Indeed during the dry season they have not much work

to do except hunting, fishing, building or repairing the houses, or practising some craft: their chief occupation in this time is idling about, seeing friends, dancing, etc. But in the rainy season all people, including women and children, are engaged in farm-work; during these months they are really hard-working.

To give an opinion on the mental abilities of the natives would require a long and intimate acquaintance with them. From my personal experiences I can only say that I feel an admiration for the few men who have been working with me during my studies. They were never tired in giving explanations, in procuring folklore and helping me to acquire a thorough knowledge of the language. Whenever their store of tales was exhausted, they used to go to their families in the evening to get new informations; historical reports being provided by old men, chiefly from those belonging to the royal family, while for stories, riddles, etc. women were the best source. Though we were at work day after day, which meant for them a considerable and quite unaccustomed mental exertion, they never showed any unwillingness, but were really interested in the work. I consider them an intelligent, quick-witted people. This is confirmed by their folklore. They have a decided sense and predilection for historical traditions, being the only black people of the Eastern Sudan who are able to trace back their own history for centuries. The fact that they have had, up to the European occupation of the country, a kingdom with a well-ordered provincial government, shows no doubt certain political capabilities.

II. OCCUPATIONS.

HOUSEBUILDING Vide page 96 and 97.

The homestead is surrounded by a fence of dura-stalks. The villages are built in a circle, the open space in the centre containing sometimes a meeting-house for the men, and a small, narrow hut which is dedicated to Nyikang or some other ancient king.

AGRICULTURE Vide page 99.

CATTLE-
BREEDING The favourite occupation of the Shilluks is cattle-breeding; cattle mean wealth and a social position, while the cultivation of the ground is merely the means of procuring daily food. Besides cattle goats and sheep are kept. The number of cattle has in earlier times undoubtedly been much larger than it is to-day, the desire of robbing cattle being one of the chief reasons for the raids of Arabs, Turks, and other enemies. The cattle census of 1903 showed 12 173 head of cattle and 63 473 sheep and goats, which is very little compared with that of the Dinkas. But the number of cattle is increasing now.

The cattle are of the zebu race, with a hump behind the neck; they are tall.

with rather long legs, a slender body, and large horns. The horns, while young, are dressed into most manifold strange forms, this being the business of a particular craftsman, the "dresser of horns". Sometimes in a large herd one sees hardly any cattle with the horns in their natural shape. An illustration of how cattle are cherished and almost regarded as personal beings is the fact that they have about 40 different names for cattle, according to their colour, the configuration or size of the horns, etc. Vide page 107. — Domestic animals are not butchered, except when sick or exceedingly old. Oxen and goats are killed on festal occasions, such as funeral or marriage meals, or as sacrifices to Nyikang and Jwok. Neither do they sell cattle; for a stranger it is practically impossible to purchase a cow or an ox. The price of a cow is about £ 5; an ox is half the value of a cow which has calved; a young heifer has double the value of a cow. — Slaying a cow is done by stabbing it with a spear in the nape, so that the aorta is pierced. The blood is collected and cooked as food.

The cows are milked morning and evening, usually by boys, sometimes also by old men, but not by women, the latter having nothing to do with cattle. The quantity of milk obtained is but poor. Agourd is the usual milk vessel. These are washed with cow-urine, which gives the milk an unpleasant flavour. They also wash their hands in cow-urine; but they do not mix the milk with it, as is the custom with Dinkas and Nuers.

Each village possesses a common cow-shed, but into it the herd is put at night during the rainy season only, when the mosquitoes are very bad. The rest of the year they are kraaled in the open yard, where they are tied with ropes to short pegs driven into the ground. This cattle-court is a semi-circular enclosure; at the entrance to it there is a small circular place built of corn stalks and covered with ashes, in which the young men who watch the herd sleep. A fire of dried cow dung is kept smouldering all night in this place. Sick cattle are nursed in the cow-shed during the daytime, to keep them out of the sun and away from food, but not in the night, unless it is the season when all the cattle are housed. Many cattle die every year, from intestinal worms and other diseases. A considerable number of cows are barren.

The cattle are herded by young men and boys. As soon as the dew has dried off the grass, the herd is driven into the pasture. During the dry season, when grass is getting rare, the herds migrate into the lower and swampy parts of the country, where the grass is still flourishing; the Shilluks along the White Nile cross over to the east bank; likewise the cattle of the Sobat Shilluks descend to the lagoons south of the Sobat. So in both cases they have to cross the rivers, which is, on account of the many crocodiles living in them, not undangerous, and is therefore done with much care and accompanied by

weighty ceremonies, in order to keep the crocodiles away; this forms an important part of the duties of the witch-doctor; vide page 172. All the youths and boys over ten years accompany the herds, leaving their homes for several weeks or even months, and enjoying the free life in temporary huts. When after the first rains the new grass springs up, they return home. The struggle for the best pasture grounds very often becomes the cause of bitter quarrels, and has in the past not unfrequently led to tribal wars.

GOATS The Shilluk goats have rather high legs, they almost unvariably look thin and not well fed; their colour is mostly grey, but black ones too are not un-

SHEEP frequent. The sheep have no wool, but hair. They have a kind of mane on shoulder, neck and breast, the rest of the body being covered with short hair.

FOWLS Most sheep are white, brown-white, or black-white. — A race of small fowls is kept, but the natives do not make much of them; many chickens are stolen

DOGS by snakes and other small animals. — Dogs are very numerous, they are a kind of greyhound, of red or yellow colour, and have a black, long snout. They are exceedingly quick in running and most clever in jumping. They overtake gazelles with easiness, and are much used in hunting.

HUNTING Hunting is practised by all men occasionally, but is, as a rule, not very successful. They use spears, clubs, and traps in killing or catching animals. Sometimes, chiefly in procuring animals whose skins form part of the revenue of the king, all the people of a village assemble for a hunting match, vide page 125; a large circle is formed, and the animals inside it, when wishing to escape, are killed. When an animal is wounded, but runs away, they will persecute it for days, till it breaks down. The skin of a killed leopard belongs to the king, and could, at least formerly, be worn by privates only by special permission of the king. A lion's skin is considered as evil, and is not worn.

Hippopotamus hunting is done by combined parties in canoes, harpooning the animal and dispatching him with spears, when he comes to the surface to breathe.

FISHING Their way of fishing is that with the round barbed spear, and with traps, which are made of corn stalks and reed. Fish-spearing is done in muddy water, where they cannot see anything below the surface, and therefore cannot aim. But nevertheless by this rude mode they sometimes have good results, the fish in the White Nile and Sobat being numerous and large. Sometimes they carry on fishing during the night time by holding burning grass-torches over the water, and thus enticing the fish, which are then speared. In recent time nets and fishhooks are bought from the white people, and are employed in fishing.

HANDICRAFTS The Shilluks practise a great number of crafts, which are carried on in families for generations, the father and mother imparting their skill to their children.

A list of craftsmen and their trade vide page 105. A few words may be added here on some particular crafts. They have skilful blacksmiths; these make spears, hoes, axes, harpoons, picks, arm-rings of brass and of iron, bells, chains. Their handicraft, which is carried on chiefly during the dry season, is a travelling one; they take their tools and go about from one place to another. While among the Dinkas the blacksmiths are considered a low, despised class of people, who live separate from the villages in the bush, with the Shilluks they are respected persons, and accordingly their pay is good. The employer has to support the blacksmith working for him, and pays him a sheep beside. Iron is not found in the Shilluk country. Previous to the opening up of the country to the traders the iron secured by the Shilluks came from the Dinkas and Nuers, who seemed to buy it from the natives of the Upper Nile regions (Jurs, Bongos), where iron is smelted; some may also have come from Darfur through Kordofan. In recent years, however, nearly all of it is procured from the north, and is of European origin. A remarkable proof of the growing willingness on the side of the natives to work for wages is the fact that during the last two years the American missionaries have introduced and sold to the natives some thirteen tons of raw iron, together with a great number of good iron tools, as axes, etc. Not only the raw material, but even the finished articles of native manufacture are gradually being replaced by European imports. Their good spears are still made by their own blacksmiths, but many cheap spears are bought from the traders; so are their crude axes, mattocks and hoes. Iron bracelets and other ornaments are made by their blacksmiths from iron rods. If the rod is too large, it is heated and beaten out. Whatever the Shilluk blacksmith makes, is superior to the imported article that he gets from the Arab or Greek trader. It may be mentioned that the word *bōdō*, which means originally and properly "blacksmith", has also the wider sense of "craftsman", and has become a designation for all other crafts they practise.

An important craft is that of the thatch-maker. The roofs of the Shilluk houses are of a peculiarly neat description. While the Dinkas generally leave the roof with the appearance of being unfinished, the grass not being smoothed down and cut at the ends, the Shilluk thatcher makes his thatch with a neatness which really excites admiration. The framework of the roof is always made on the ground and placed on the circular wall like a great conical cap.

Plaiting is practised by both sexes. Men make the large, coarse mats for enclosing yards, and also the large grain baskets. Women plait small fancy mats for covering food, and also very nice small coloured baskets, sieves, etc.

Most of the men make their own ostrich shell girdles. The shells are first broken into irregular pieces, which are pierced in the center with an awl-

BLACKSMITHS

OTHER CRAFTS

shaped iron instrument. The hole is made by holding the sharpened point of the iron on the piece of shell and rapidly revolving it between the palms of the hand. The pierced pieces are then rounded by crushing the edges against a stone with a cow's hoof.

Skins for wearing apparel, such as the hides of calves, goats, gazelles and other small animals are usually prepared by drying them first and dressing, then curing in ashes. After this they are stretched tight on poles stuck in the ground, and grease or oil is rubbed on them; then they are rubbed and worked for several hours, till they are soft, and the oil well worked into them. The hair is left on; a skin with a large amount of the hair gone would be considered very poor. The skin is worn with the hair on the outside.

Ropes are made from plant fibres, grass, and the leaves of the dom palm.

BOATS Canoes are hollowed out of trees; this is, considering the poor tools they have, a very tiresome work, but the boats they make are fairly well; they are propelled by means of long sticks. A peculiar kind of boat or raft is made of the ambach tree; it is composed of a thick bundle of that pith-like, light cane tied together, turned up at the bows, and propelled by a paddle. These boats are so light that they are easily carried by one man.

**MUSICAL
INSTRUMENTS**

Their musical instruments are small and large drums, a stringed instrument called *tom* and a wind instrument consisting in a cow's or antelope's horn; this is used in wars and in war-dances. The drums are logs of wood hollowed out and braced with skin; they are beaten either with the flat hand or with a stick. The *tom* is made by splitting in the middle a small section of a log and hollowing out the flat side a little. A piece of raw cow hide is stretched wet over this, and the flat side becomes the face of the instrument. A round stick some 18 inches long is fastened at each end. The ends of these two upright pieces pass through a cross-stick, which is large enough in diameter to allow them to pass this and still be quite strong. The holes are made in it by burning. The strings are made of tendons of animals or of the root bark of a certain plant. These are attached to the head, drawn across the face over a small wooden bridge, and wound about the cross-stick. They are then tightened, and the instrument is tuned by wetting these strings and tightening or loosening them about the crosspiece. They are tied to this stick, and by winding over themselves, keep from slipping.

POTTERY Pottery is the handicraft of women. They make pots of different kind and size, for carrying water, cooking, brewing beer; they also make pitchers, cups for drinking beer, heads for smoking pipes, etc. Gourds and calabashes are also much used household tools. The pipe-heads are made of clay; they are large and rather clumsy, and are generally ornamented with some simple designs,



A Typical Shilluk, showing head dress

mostly consisting of ring-shaped lines with dots in them. The pipe-stem is a long, thick, hollow reed of about $1\frac{1}{2}$ —2 cm in diameter. The juncture between the stick and the head is tightly closed with a leather cover. On the upper end of the stick a small, oblong gourd with a pointed head is fastened; here again the juncture is made tight by a leather cover wrapped about it. Along the stick four or five strings are fastened, by which the pipe is carried; a long, pointed stick for cleaning the pipe is tied to the stem with a string. They are exceedingly fond of smoking, both men and women. The smoking materials is a little tobacco and much charcoal. The pipe being rather heavy, they usually sit down, bowing their head deep over the pipe while smoking. When sitting in a circle they take only one or two draughts, and after that hand the pipe over to their neighbour. — Tobacco is not only smoked, but also chewed passionately; this habit is more common among women and girls than among men.

SMOKING AND
CHEWING OF
TOBACCO

In cases of sickness the doctor is called. His chief means of curing consists in charms, but they also know some reasonable medicines, among which cutting stands in the first place; but although they inflict much pain, they often heal a sickness. — Sick people are nursed by their relatives with care; temporary residences are fixed for them by screening off a place in the yard.

Building houses, making fences, dressing skins, working neck supports, carving and polishing clubs and spear sticks, making ambach boats and other common work is understood by every Shilluk. The neck supports are "invented by Nyikang." They are carved of wood, and are made to resemble the forms of animals, viz. of hippopotamus, giraffe, tiang, camel, ostrich and another bird, which seems to be an ibis. The Shilluks have no chairs or stools; old men sometimes sit on a piece of ambach wood, young people squat or lie on the ground.

NECK SUPPORTS

The craftsmen do not practise their trade with the exclusion of all other kind of work; each one of them cultivates his farm and tends his cattle, and only during the time there is no farm-work, he works at his craft.

There are villages which are renowned in practising certain crafts; some in fishing or hunting, some in cattle-breeding or cultivating dura, some in making pots or baskets, etc. As these goods are exchanged between the villages, a little trade is going on; but in this trade among the natives no money is used, and it is practised only occasionally; they have no markets. The very little development of trade is illustrated by the expression used for it: *ngawo*, which means "to sell" as well as "to buy"; all trade being done by barter, selling and buying are identical actions; the native cannot "buy" anything without at the same time "selling" another thing; he exchanges one thing for another. In trading with the Arab or Greek merchant they have, however, learnt the use of money;

here articles of purchase and sale are calculated in silver currency.

The daily work of the women is cooking, carrying water, cleaning the house and yard, etc. During the time of farmwork they help the men in cultivating the fields.

FOOD The staple food is dura. It is cooked, baked into a bread (*kwgn*), roasted, brewed and, when green, eaten raw. For different kinds of food vide page 102. Their diet is rather monotonous, dura being its constant chief component. The dura is pounded and ground. The mortar is either a log of wood hollowed out, or a flat excavation in the ground, lined out with clay. The mill-stones — a large and a small one, with the latter the grinding is done — are secured from districts west of the Shilluk country. — Fire is made by twirling a hard stick on a soft piece of wood.

Besides dura they eat sesame, duchn, maize, beans, some onions, various grass seeds, the seeds of the lotus plant and of some kinds of nymphaeae. The fruit of several trees, as deleib, nabag, etc. also serve as food; they even rob ant hills to procure the winter store of hoarded seeds. White ants, when in the winged state, are a delicacy to them. — Milk is used in the household in many ways: it is drunk fresh, sour, or boiled, or dura meals are prepared with it. They also make butter, by shaking or rolling the milk in a gourd. — As domestic animals are almost never slain, meat forms no part of the daily food, but is rather an exceptional delicacy, which is, however, sought for with eagerness; of game they hardly leave any piece uneaten, skin and bowels not excepted; they do not even despise dead animals. The blood of killed animals is kept and cooked, but they do not tap the blood from living cattle, as is the custom with the Bari and Masai. — Generally they prefer the meat of castrated animals.

Two chief meals are taken daily; one from nine to ten in the morning, and the second at sunset.

**BREWING OF
BEER**

A large quantity of the dura the people reap is used in cooking merisa or beer. The grain is put into jars and water poured on it. Thus it is left till the grain begins to sprout. Then it is spread in the sun to dry, and then pounded or ground; this wet meal is mixed with flour from the fresh grain and put a second time into jars which are filled with water. After stirring and mixing well, a little dry meal is sprinkled on it; the jars are covered with small mats and allowed to remain a day or two, until it begins to ferment, when a little more water and meal are added. When the whole mass is well fermented it is filtered through a grass funnel, and the following day is ready for use. It will keep about a week. Though this drink is slightly intoxicating, it does not seem to do great harm; it is very nourishing, and the natives regard it rather as a food than a beverage.

III. FAMILY LIFE.

When a young man wants to marry, he himself asks the girl he has selected; **MARRIAGE** if she assents, she directs her lover to her parents and the old people of the village; if these also do not object, they ask him to bring the dowry, which consists of cattle. From four to six head of oxen and one milch cow is the ordinary price for a woman, besides a number of sheep and goats. But the whole of this dowry is in most cases not paid to the father-in-law at once, before the marriage takes place. One ox is paid to the elders of the village when they arrange the marriage business, one or more at the celebration of the marriage, another when the first child is born. The ox which is slaughtered at the marriage festival is driven to the village of the bride by all the young men of the bridegroom's village. They decorate this ox by tying tassels of cows' tails on the top of the horns. In case the horns have not a good shape for tying these tassels, they are pierced and the tassels are fastened in the holes. A young man in buying an ox is always particular about the shape of the horns for this reason. On the marriage festival vide page 109. — A man cannot reach a social position without being married, and he cannot get a wife without cattle; so every young Shilluk's highest ambition consists in procuring cattle in order to buy a wife. But, as already mentioned, they usually marry before the full dowry is paid, and in such a case the debts of the young husband may become the source of quarrels between husband and wife, and still more between husband and father-in-law. As long as the price is not paid, the father has a legal right to take his daughter back from her husband; but this, though often threatened, is seldom done. Those who have sufficient means will as a rule not be satisfied with one wife, but marry a second and a third; only a very few exceed this number.

A young man may not marry a girl from his own division or clan, (vide page 127 ff.) but from any other division; the girl may live in the same village or in any other village, but they prefer to marry in a distant village. These marriage laws are a well established tribal custom, and people fear to break them, lest death follow marriage.

The position of the woman is no doubt a higher one than with most Moham- **POSITION OF**
medan peoples of the Sudan. She is generally well treated and is shown remark- **WOMEN**
able respect. The women sometimes take part in public assemblies with the men, discuss the affairs that interest them and partake in dances and religious ceremonies. Even in their war-dances the women play an active rôle, vide page XXXIX. — If refractory or lazy, the man may give his wife a thrashing with a rope.

REARING AND
EDUCATION
OF CHILDREN

On the average number of children in a family vide page XXIII. The birth of twins is regarded as the greatest of good fortune.

Affection of parents for their children is not wanting. The mother often places the infant in a long basket or bed made of grass; this she carries on her head or covers with a mat in some secure place, while the child sleeps. Education is limited to teaching the children the work and skill which the parents command.

The naming of the children is done by some member of the family, in most cases by the parents or grandparents. The name generally has some connection with circumstances attending the birth. The name *Agu* ("she died") is often given when the birth occurs in close proximity to a death in the family. *Nawailo* is a very common name; it indicates that the mother of the child has prayed for a child by sweeping a sacred house (a temple of Nyikang or of some other ancient king) with a bunch of straw. Men often acquire a second name when grown up; this one is in most cases called after the name of a cow or an ox.

When the boys are from thirteen to fifteen years old, they start the cultivation of a small field of their own, for the result of which they try to acquire cattle. — The boys and young men of a village born in the same year form a companionship, all member of such a "class" having a common name. The young men of a village do not sleep in their parents' houses, but their common sleeping place is in the cow-shed of the village. The act of sleeping in the barn is called "sleeping in the ashes" from the fact that they during this time sleep in the ashes of the fire kept smouldering in the barn.

SLAVES The Shilluks have some slaves secured before the present régime. Some of these are Shilluks, others are from the Kordofan and also from farther up the Nile. They were secured in war or purchased from the Arabs. In single cases Shilluk parents sold their children for food in time of famine, or gave them away to chiefs.

BURIAL When a grown-up man dies, he is buried in or just before his hut. An ox is killed as a funeral feast, and its horns are planted on the grave so that they are visible from without. Women and children are buried in the bush. — For a description of a burial vide pages 111 and 135.

Some time after the death of a man a funeral ceremony is held; it takes place when the property of the deceased is divided among his heirs; this may be from about one month to one year after the person has died. The warriors of the neighbouring villages are invited. An ox is killed on the occasion. The ceremony consists in dancing, making displays of arms, feasting on the meat of the slain ox, and drinking merisa. The women also partake in it. Whether any religious actions are connected with it, I do not know.



1. 2. Boys and Maidens Dancing; the Maidens in cow skins
3. View of Sobat River with Doleib Hill in the distance



Shilluk war dance at Doleib Hill

The sons inherit the property of their father. The wives of the deceased father are divided among the children, who may, and in most cases do, marry them, except their own mother. It is said that sometimes, when a husband is very old and infirm, his wives put him to death, in order to get a younger companion. On inheritance vide page 113. INHERITANCE

Their chief amusement is dancing. The houses of a village are built in a circle, leaving an open place in their midst. Here the inhabitants assemble in the evening, stretching themselves in the warm ashes or on a skin, or squatting on a piece of ambach; several small fires of cow dung are burning and spread a smoke of strong smell, which is the best protection from mosquito-stings. The events of the day are discussed here, the tobacco pipe and merisa pot going from hand to hand. In the middle of this open place the trunk of a large tree is erected, in which the drums are suspended. With them signals are given in times of danger, but more frequently they are used to accompany the dances of the young people. These public dances are among the greatest events in the lives of the young Shilluks; even old men and women, though not taking an active part, are highly interested in them; sitting before the huts in front of the dancers they constitute a chorus, who accompanies the transactions of the younger generation with loud acclamations or blamings. The dances generally take place during the dry season; they begin at about four o'clock in the afternoon, or, in case there is moonshine, later in the evening, and last from three to five hours or longer. As a rule one village invites its neighbours by a drum signal given in the early morning of the day fixed for a dance. On hearing this signal the young people show a great zeal in preparing their body, hair-dress and the ornaments worn on the occasion. They go to the village in groups or single, men and girls separately. Usually the youths perform some war-dance in full arms at first, in which the girls do not partake; they form a large circle in four or two rows, and while the drum is being beaten, begin dancing and singing war songs. The dance consists in jumping on the toe and at the same time moving slowly forward. These rhythmical movements are from time to time interrupted by a group of dancers violently rushing out of the circle, howling and shouting aloud, brandishing their spears with fierce looks, and performing mock fights or playing pantomimes, in which they exhibit very remarkable ability. Scenes from the hunting, pastoral and agricultural life are represented with such a dramatic vivacity that they richly deserve the applause they earn. DANCING AND
WAR-PLAYS

On a given signal, spears, clubs and shields are laid aside and put together in one place, and now the second part, in which the girls partake, begins. The latter have till then been waiting in a separate place, where the female lookers-on are gathered. Each girl selects her own dancer. First the men form again a

circle. Then the girls rush into this ring, each looking out for the man she intends to favour. She draws up in front of him, so that they look each other in the face; again two or four rows are formed, and the same dance begins anew, accompanied by drumming and singing.

The dances are in many cases repeated on four successive afternoons or nights; on the fourth day they frequently end in quarrels or real fights. The cause of this is the young men of one village casting their eyes on the girls of another village, and thus arousing jealousy. In such fights clubs are used, in exceptional cases also spears.

[Of a great war-play which was performed in honour of the missionaries, Dr. Giffen in "The Egyptian Sudan" gives the following description: "The first intimation we had of their coming, or rather of their presence, was a whoop and the sound of a horn that sent a chill, and kept it shooting up and down the spinal column. We rushed out on the veranda, and saw at the foot of our hill, and only a few rods away, that the clans had assembled. There were about one hundred men and boys with their spears and war clubs, their bodies shining with oil, and their spears shining from vigorous rubbing, while their faces were hideous with white and red paint of brick-dust and ashes. They kept leaping in the air, yelling and blowing that soul-sickening horn. Little by little they came toward us, stooping low, hiding behind trees, gliding back and forth until they were in front of the house. Then I stepped out and smiled at them, while suddenly with a yell that was not earthly, they sprang in the air, the first line made as if throwing the spear, and suddenly dropped down for the following ranks. Again they all sprang up into the air, yelling, dancing, singing, and brandishing spears, then circled around the house and attacked from another quarter.

These manoeuvres were kept up for some time, and they grew more excited and more wild all the while. Then, at a command from their chief, they ceased and began to dance. Dancing with the Shulla (Shilluk) means jumping up and down in the same spot, accompanied with a sort of chanting sing-song, throwing the arms over their heads and flourishing spears and clubs.

Again they formed in line of battle, five ranks deep, with a front of twenty, each man with spear and shield. The horn sounded the advance, and away they charged to the Doctor's house. They seemed to get the very spirit of murder in their faces. They charged in good order; the front rank, striking at an imaginary foe, dropped to their knees to allow the other ranks to strike over their heads, and then the horn sounded the

retreat. Around our house they went in a regular stampede, and forming in a line again in front of the house for another charge.

This they repeated a number of times. Then a crowd of women, who had followed their husbands and sweethearts to battle, acted the part of foe, only to be overcome by the brave warriors and driven back. This part was very amusing. One old body with great bravery marched out and charged, using her pipe as her weapon. The men were a bit rough in driving her back, and she was evidently afraid her dear pipe would come to grief, so she took it inside our house and when next we saw her she was in the thick of a fray with a long weed as her weapon of offence and defence“.]

The dry season is also the time for travelling. Relatives pay mutual visits, and marriageable young men go to the Nuers and Dinkas with spears, wire, stuffs, and dura, which they exchange for sheep and calves.

IV. RELIGION.

In the religion of the Shilluks three components are clearly distinguishable: 1. Jwok (*jwòk*) or God; 2. Nyikang (*Níkàṇò*), the progenitor and national hero of the Shilluks; 3. ajwogo (*àjwǎgú*), the witch doctor or sorcerer. These three do not exist separate from each other, but have many relations amongst one another. There are still other forms of religious service, but they are not so prominent as the three mentioned.

"Jwok (*jwòk*) is a supreme being, residing above". Whether he is regarded JWOK as creator is not sure. According to the sayings of some natives he surely is, but it seems probable that this belief, if there is such a one, is young, and must be traced back to Mohammedan or Christian influences. — On certain occasions an ox is killed as a sacrifice to Jwok, though this is done more frequently to Nyikang; prayers are also offered to Jwok, but according to my information, they have only one prayer to Jwok (for which vide page 171), while to Nyikang there are many. "Praying" to Jwok is expressed by a different word from that which serves for designating a prayer to Nyikang; the first is *támq* "to pray"; its original meaning is probably: to conjure. In praying to Nyikang *kwachq* "to ask for, to beg" is used. While the prayers to Nyikang are sung, and accompanied by dances, that one to Jwok is only spoken, not sung, and not accompanied by dancing. Jwok has no visible symbols or temples, nor are the prayers to him offered by a priest or sorcerer, but by the chief or village-elder.

In the heart and mind of the Shilluk Jwok does not possess a deep-rooted rank. In some way they do attribute good and evil to him, and chiefly the

latter; when a person is ill, they may say: *grɛ jwɔk* "Why, Jwok?" The sudden and violent death of a man is regarded as being caused by Jwok. But I do not think there is any ethical motive in our sense underlying this belief; Jwok has simply killed the man for having offended him, probably without knowing it. The name of Jwok is used in a favourable sense in the following phrases of salutation: when a person arrives, he is saluted: *yí kál jwɔk* "you have brought Jwok"; to one starting on a journey they say: *yí mīɛ jwɔk* "you may hold fast Jwok". — Jwok has also the meaning of "sickness"; the reason for this is the conviction that Jwok is the causer of sickness; "he is sick", they express by "he has Jwok", "Jwok is upon him".

Although the Shilluk does certainly not connect with the word Jwok the same notion as we do with "God", Jwok is doubtless the only word fit for being used in the Christian sense. It is true the word occurs in stories in rather a disrespectful sense, any being with more than natural powers being called a Jwok; but this is so in analogous cases with many African peoples, and will almost always be so in heathen languages; it can therefore not form a real obstacle for using the word in Christian preaching and literature.

[In older literature the name Kelge appears as that of the "creator of the Shilluks." I have never heard this name].

**NYIKANG, AND
THE ORIGIN
OF THE
SHILLUKS**

The tradition on the origin of man or rather of the Shilluks leads to the second and most important part of the religious practice of the people, viz. the worship of Nyikang. This tradition runs thus: A white or rather greyish cow, *ɔɛn aduk*, came out of the river; she brought forth a gourd; when this gourd split, a man and animals came forth out of it (vide page 178). The name of this man was *Kɔlɔ*; *Kɔlɔ* begat *Omarɔ*, who begat *Wat Mɔl* ("son of *Mɔl*"); *Wat Mɔl* begat Okwa. Okwa used to go to the riverside; here he met repeatedly two maidens who had come from out the water, they were very beautiful and had long hair, but the lower part of their bodies was like the form of a crocodile. One day Okwa seized the girls and carried them away. Their screams brought out their father, who till then had not been seen by Okwa. His face and the left side of his body were like human, but his right side was green of colour and had the form of a crocodile. When asked he declared his name to be Odiljil, he protested against his daughters being taken away by force, but afterwards consented. Okwa married the girls. The names of the two maidens were Nyakayo and Ongwat (*Nakāyɔ* and *Ōnwāt*). One of Nyakayo's sons was Nyikang; according to some this was the eldest child, while others say he was the youngest. Nyakayo had more children beside Nyikang; of one son the name is known, he was *Omqi*; the names of her daughters are (according to A. E. S.) Ad Dui, Ari Umker, and Bunyung. Okwa's second wife Ongwat gave birth to one son, Ju or *Bworɔ*. Okwa married



1.



2.



3.



4.

1. Village scene 2. "House of Nyikang" 3. A Shilluk giant
4. Typical group of Shilluks; bodies covered with ashes; at the left a Shilluk dog

a third wife, whose eldest child, a son, was called Duwat (*Duwāt*). The name *Dimo* also occurs as that of a son of Okwa, but I could not make out who his mother was. Nyikang was in form partly a man, and partly a crocodile.

[The exact pronunciation of Nyikang is *Ŋīkànq̄*, but the final *q̄* is often omitted: *Ŋīkàn*; the form *Ŋākàn* also occurs; in older literature the name is written Nyakam, Nyekom. *Ŋīkànq̄* is a composition from *ŋī*, *ŋā* "son" and *Kānq̄*, which is probably a proper name; thus *Ŋīkànq̄* means: "son of *Kānq̄*." The name *Kānq̄* occurs also in *Okānq̄*, which is composed from *O* and *Kānq̄* and means "descendant of *Kānq̄*"; *Okānq̄* is another name designating the Shilluk people. But about *Kānq̄* the traditions, as far as they are known, say nothing. — Frequently Nyikang is simply called *riḡ* "king".]

Nyakayo (*Ŋākāyq̄*), the mother of Nyikang, exists up to the present time. Her residing place is about the junction of the Sobat and the White Nile. This is remarkable, as according to the tradition she did not emigrate with her son Nyikang, and yet does not now live in her original place, but in the Shilluk country. She sometimes appears from out the river, generally in the form of a crocodile, but at times in other forms. No worship or sacrifices are offered to her, but when a man or animal is taken by a crocodile, this is attributed to *Ŋākāyq̄*. When she does this, the people must not complain; it is rather an honour, when she takes her sacrifice from a village.

NYAKAO, THE
MOTHER OF
NYIKANG

In dubious judicial cases Nyakayo is resorted to as judge. The accused one is tied in a river, and a goat is bound and laid on the river-bank near by. This latter is done to allure a crocodile. If the accused one is taken by the crocodile (i. e. by Nyakayo), he was guilty. But not infrequently the delinquent, from fear of being lacerated by the crocodile, confesses his crime.

Between Nyikang and one of his brothers, probably Duwat, there arose a quarrel after their father's death; according to some, about who should follow the father in the chieftainship, others say it was a quarrel about cattle. As they did not come to an agreement, Nyikang together with *Omḡi*, his brother, and his half-brother Ju (and his three sisters), left the country,¹ seeking for a new abode; when he started, *Duwāt* threw a digging stick after him, wherewith to dig the ground (or to bury the dead). Several tribes whom he met on his way, joined him, thus increasing the band of his followers. Nyikang settled about the mouth of the Sobat, and here founded the kingdom of the Shilluks. To increase the population of his new foundation, he changed animals and fabulous beings whom he found in the place, into men, built villages for them, and made them his subjects.

NYIKANG'S
EMIGRATION

While residing in the Shilluk country, Nyikang fought many wars, among

NYIKANG'S END

¹ "acquiring wings and flying away to the mouth of the Sobat", A. E. S.

others one against the sun and his son; vide page 159.

When he felt his end approaching, he assembled all the chiefs of his kingdom for a splendid festival. While all were merry, suddenly a great wind arose, and scattered all those present. In this moment Nyikang took a cloth, wound it tightly round his neck, and thus choked himself.¹

But many Shilluks firmly believe that Nyikang is still alive. The Rev. Oyler writes to me: "When I asked how Nyikang died, they were filled with amazement at my ignorance and stoutly maintained that he never died. If he dies, all the Shilluks will die. He, *Dāk*, and five other kings ascended to heaven, where Nyikang prays for the Shilluks (!). They say that he disappeared as the wind".

HOW NYIKANG
IS ADORED.

Nyikang is the ancestor of the Shilluk nation and the founder of the Shilluk dynasty. He is worshipped, sacrifices and prayers are offered to him; he may be said to be lifted to the rank of a demi-god, though they never forget that he has been a real man. He is expressly designated as "little" in comparison with God.

In almost every village there is a little hut dedicated to Nyikang, or to some other ancient king. In form it is like the common houses, but much smaller and more slender. On its walls sometimes rough drawings in white, red, and black colour are seen, consisting simply in line-ornaments or representing animals. These drawings are made by women, with white, red and black earth, and are renewed every year before the chief prayers are offered. These huts are commonly called *kēt rīt* "place of the king" i. e. of Nyikang. Besides these small huts they have a number of greater temples, which are in form like the Shilluk-hut, but of much larger size. They are found in most of the villages devoted to Nyikang. These "sacred villages" are, Akuruwar, Wau,² Fenyikang, Nyibodo (*Nībōdō*), *Otānō*, Nyelwal, *Oshārō*, *Oūgō*, *Dīdīgō*. These houses, the small as well as the larger, are the places where Nyikang is worshipped. In them, at least in some, a number of reliques are preserved, which are considered holy and are held in great veneration. Among these are a statue of Nyikang made of ambach-wood; the holy spear, drum, and shield of Nyikang, a digging stick, ancient metal ornaments and clothes, etc. Spoils from wars are also dedicated to Nyikang, and are preserved in the temples.

In times of need, when sickness or war are threatening, but above all when rain does not come in due time, the people assemble round the house of Nyikang and pray to him. This is done by dancing and at the same time singing prayers. At the beginning of the rainy season, when they are about to plant dura, the regular chief prayers take place; on this occasion an animal is slain as a sacrifice to Nyikang. Before the transaction of any serious business the elders of the village assemble around the temple of Nyikang, to ask for his counsel.

¹ Till the subjection of the Shilluks by the British all succeeding Shilluk kings have finished their lives by the same form of death.

² This Wau is not the place in the Bahr Ghazal Province, but is situated on the left bank of the White Nile between Taufikia and Kodok.

By Nyikang also oaths are sworn. The expressions mostly used in swearing an oath are: *Nikañ shet!* i. e.: "Nyikang indeed", "by Nyikang!" *Nikañ anan!* i. e. "Nyikang here!" or: "Nyikang now!" Another form is to couple his name with any of the sacred villages, as *Nikañ a Wau!* i. e. "by Nyikang of Wau!" Likewise *Nikañ a Nelwal*, etc. In their conversations they are constantly using these oaths; they often make promises under oath, which they, however, readily break without any fear of penalty. They swear also by Dak, or any other of the ancient kings.

SWEARING
OATHS BY
NYIKANG

Another mode of swearing, which is used in judicial cases only, is to swear by the holy spear (of Nyikang): the *ajwōg* who keeps the spear, sacrifices a sheep and puts the blood upon the accused and the accuser, and offers a prayer that justice may follow. Now the accuser or the accused or both swear by the holy spear. If a person perjures himself, death is sure to follow as penalty.

Nyikang at times appears in the forms of certain animals, as ichneumons, rats, snakes, lizards, or in birds. The tree on which such a bird alights, is considered holy, and is henceforth dedicated to Nyikang; beads and pieces of cloth are suspended on its branches, sacrifices and prayers are offered below it. When once the Turks felled such a tree without knowing its destination, terror fell on the by-standing Shilluks; they walked in procession round the tree, filled the air with lamentations, and killed an ox to propitiate their ancestor.

HOW
NYIKANG
APPEARS

Though Nyikang is considered inferior to Jwok, sometimes the names of both are called simultaneously in the same prayer. In some prayers the name of Dak, a son of Nyikang, is also invoked beside that of Nyikang; but this is not frequent. It seems, however, that in some measure the nearest descendants of Nyikang, or rather the ancient kings of the Shilluks, enjoy some kind of veneration, though perhaps this may not be called religious. They sometimes talk about the *rōr*, which is the plural of *riḡ* king, and has in this connection the meaning of "Prophets", or one analogous to that of the "Judges" of the ancient Hebrews. In several villages there are huts, like those of Nyikang, dedicated to one of these ancient kings or "*rōr*".

NYIKANG AND
THE
"PROPHETS"

In the political, religious and personal life Nyikang takes a far more important place than Jwok. Nyikang is the national hero, on whom each Shilluk feels proud, who is praised in innumerable popular songs and sayings; he is not only a superior being, but also a man. He is the sublime model for every true Shilluk; everything they value most in their national and private life, has its origin in him: their kingdom and their fighting as well as cattle-breeding and farming. While Nyikang is their good father, who only does them good, Jwok is the great, uncontrollable power, which is to be propitiated, in order to avoid his inflictions of evil.

JWOK AND
NYIKANG

THE COWS
OF NYIKANG

The natives frequently speak of the "cows of Nyikang". This expression is used in two different meanings, one mythological and one real.

Once Nyikang caught a cow in the river in a fish-net. It had no ears or horns. This cow was the beginning of a sacred herd; if anyone touched them who was not of their attendants, he died. They live in the river and come out to feed at night. This herd was carried away; some say the Dervishes took them, while others affirm that it was the Turks. From the dung of this herd the "ashes of denying" were gained. The ashes were made by burning the dung of the sacred cattle. They are preserved at Wau and other villages dedicated to Nyikang, and are applied in ordeals, when cases of adultery are to be tried. When the woman has confessed, but the man denies, they take recourse to the "ashes of denying". An old chief, taking a spear in his hand, stands erect and offers the following prayer: "You Nyikang, the ashes are yours! If this man has not had intercourse with this woman, may he escape! But if he has had intercourse with the woman, may he die! If this woman accuses falsely, may she escape!" After this the chief takes some of the ashes on his hand and strikes the man with it. Then the one who has sworn falsely, will die.

The other application of the term is to cows devoted to Nyikang by the king. Each year the king gives a steer and a cow to the villages in which the cows of Nyikang are kept. The male is killed and used for food. If any person not belonging to the attending herdsmen, eats of the meat of these animals, he becomes a servant of Nyikang, and must take up his residence in that village. The female is kept for breeding purposes. The *Kwa Obōgō* (vide page 130) herd these cattle. The chief of these villages of Nyikang seems to be Wau. If an outsider tried to milk one of these cows, he would die.

SORCERY

The third factor in the religion of the Shilluks is the *ājwōgō*, and what is connected with him; *ājwōgō* is the witch doctor or sorcerer; the word is probably derived from *jwōk* "God", and would then mean: "one who is dependent on God", or "who has to do with God". As his most prominent business is to procure rain, Europeans generally call him rain-maker. He is the mediator between the people and Nyikang; he leads the dances and prayers to Nyikang, and presides at the sacrificial ceremonies. He heals also sicknesses by administering charms. Sick people apply to him with the present of a sheep or goat, or even an ox; the animal is killed, and the contents of its stomach are laid on the sick person's body; or the skin of the animal is cut into strips and these are fastened below the knee of the patient. This is also applied as a protection against dangers on a journey. When in the dry season the cattle are brought across the river, the sorcerer has to prepare charms to protect them from being seized by crocodiles. Besides this he is able to perform miracles, to kill

a man by witchcraft, to prevent rain, and to cause the cattle to be barren. — There exist two kinds of sorcerers, the one whose functions are just mentioned, who plays an important and mostly beneficent rôle in public life and the official religion of the community, and another one whose doings are secret and who works for mischief. If this latter is convicted of his evil doings, he may be severely fined, or even sentenced to death. — Besides these the word *jal yaʃ* "man of medicine" is sometimes used; whether this is a synonym to *ajwōgq*, or whether it designates still a third class of "witch", or ordinary "doctor", I do not know.

When possessed by a spirit (or by Jwok?) the sorcerers become ecstatic; ECSTASY the same seems to be the case with a newly elected king; here it seems to be the spirit of Nyikang, which falls on his follower, vide page 149.

The texts contain many mythological tales and allusions, which may in former MYTHOLOGY times have formed part of the strictly religious belief of the people, but exist now merely as historical traditions, without having any active meaning to the present generation; this domain of their mental life is, however, not sufficiently known as yet to allow a decisive judgment. A reminiscence of sun-service is evident from 55, page 166. The Nile and Sobat are populated by water-people, who in figure are partly like men, partly like crocodiles or fish. They had, in the past, many intercourses with men. — According to some older writers the spirits of the Nile are worshipped. They have their own cattle-herds, which live with them in and on the banks of the Nile. They often dive up from the water, chiefly in misty weather. When a cow is fished out of the river, it is placed under the protection of the Nile-spirits and the sun-god¹.

The Shilluks have two expressions which may be translated by "soul" or SOUL, SPIRIT "spirit" of a living person: *wei* and *tīpō*; *wei* means "breath", and is the life-giving factor in man; the meaning of *tīpō* is "shadow" of a man, or "image", as seen when looking into clear, still water. — The spirit of a dead person is called *anēkō*; the word is derived from *nāgō* to kill; *anēkō* probably means "one who kills", or "who is killed". The *anēkō* is feared.

On the abode of deceased persons the Shilluks have but vague ideas; in one of the texts the dead are called "the people of the village of God", *jē pā jwōk*. ABODE OF THE DECEASED Whether they have a general belief in a life after death, is not known.

Islam ISLAM does up to now not find much sympathy with the Shilluks. They prefer their own religion to that of foreigners. Only a few people who have for a longer time lived in close touch with Mohammedans, chiefly those who have served as soldiers, adopt the religion of Mohammed, or at least wear Mohammedan amulets beside their own charms. It is admirable that these people, Shilluks, Dinkas Anywaks, and Nuers, though having lived for centuries side

¹ This doubtlessly relates to the cows of Nyikang, vide the preceding.

by side with Arabs and other Mohammedan people, should have preserved their own heathen form of worship, and should, with a few exceptions, look down rather with contempt on the religion of the foreigners. Partly this is explained by their conservativeness and self-confidence, and partly by the fact that their intercourse with Mohammedans was almost exclusively hostile. Whether now that the Pax Britannica makes slave-dealing and raiding impossible and new ideas slowly penetrate the country, Islam will make greater progress, the future will show. A gradual peaceful conquest of the country by Islam is not improbable, because civilisation, as it comes to these people, wears an outspoken islamic stamp.

On Christian Mission work among the Shilluks vide the end of Introduction.

V. POLITICAL INSTITUTIONS.

RESIDENCE OF THE KING

The Shilluks are the only people of the Sudan who have a Kingdom¹. The king resides at Fashoda. His residence consists in a large number of huts for himself, his numerous wives and other members of his family and for guests. He possesses large herds of cattle, goats and sheep. When a person of some respect pays him a visit, the king presents him with an ox. — The royal robe consists in a leopard skin. They have also a coronation robe of leopard skin and ostrich feathers, which has been handed down from many generations. The present king has a gorgeous red robe presented by the governor, which he wears on occasions when he meets the higher English officials.

ELECTION

The kingdom of the Shilluks is hereditary in so far as the king must always be a member of the royal family, that is, of the descendants of Nyikang, and only a person whose father has been a king, may be elected. There are three houses of the royal family, and the king is elected from each of these royal branches in turn. If there are several brothers in the branch whose turn it is to have the kingship, upon the death of the king one of these brothers will be elected. But in case there is no vacancy during the life of these three brothers, then the sons of the eldest will be in line for the throne.

Fadyet is the present king. He is of the house of Kwat Ker. When he dies, the kingship will pass to the house of *Yō*; at the death of the king from the house of *Yō* it will be the turn of the house of *Nēdōk*. Thence it will return to the house of Kwat Ker, but not to a son of *Fadyet*, but to one of the king's brothers. When it has gone around the circle again, it will be the turn of a son of *Fadyet*. There seem to be two branches of each house, so that when a king dies, it will be the turn of his eldest son to become king, after five kings have reigned and died. There have been other royal houses, but they have lost their

¹) "king" is in Shilluk *riḡ* or *reḡ*; in older literature the word "bondu" is given as the Shilluk name for king. By Europeans the king is commonly called mek, which is a contraction of the Arab malik.

right to the throne. If all the sons of a king die, before it is the turn of one of them to become king, that family loses its royal prerogatives. A left-handed or otherwise deformed man cannot be crowned. When from such or a similar reason the son of a king fails to be crowned, his posterity loses the right to the throne.

As a rule only a man can be king; though once a queen reigned, she apparently did not command a great authority, vide page 149; and it is characteristic that in the lists given by Banholzer and Dr. Giffen her name is not mentioned.

The way in which the king is elected, vide page 122 ff. Of course frequently party intrigues are at work on these occasions, and it may have been not quite an uncommon occurrence that there were several candidates for the throne, supported by different factions; sometimes there were even two kings, residing in different places of the country.

The power of the king was, previous to the British occupation, absolute; he disposed on life and death of his subjects. The subjects had to pay heavy taxes in cattle, dura, boats, skins for clothes, and under certain circumstances, in persons also.

POWER OF
THE KING

All judicial cases may be brought before the king, with whom lies the final decision. They have an unwritten code of law, providing fixed penalties and fines. Cattle thieves were formerly killed on the spot by the owner of the stolen property. If the thief escaped, but was located with the stolen thing, the owner demanded it. In case the thief refused to give it up and the owner was unable to get it by force, he then reported to his chief, and if he failed there, the matter went to the king, who punished the man perhaps by taking his property and some girls from his village for himself.

JURISDICTION

In the case of certain infractions of the law the convict became the slave of the king, and could no more return to his home. These slaves are known as *tyēi orqk* ("men of crime") or *adžrq*. The king gives to such a man a wife. Their children are slaves at the royal court and are called *adžrq*. To the male descendants of such the king gives wives, and the females are taken to be given to male members of the *adžrq* class as wives. If the king does not have enough girls in the *adžrq* class to supply all the young men with wives, he buys free girls for the purpose, their descendants become also slaves.

In some cases the criminal becomes the slave of a chief; these are also called *adžrq*.

Murder cases were tried by a court of chiefs and the king. If the man was condemned, he was disgraced in many ways before the people. Sometimes he was led about the village with a cow-rope around his neck, and then executed by hanging. If a man was executed on account of a crime, his whole family

and everything he possessed became the property of the king.

**DIVISION OF
THE COUNTRY**

The country is divided into 63 districts (vide page 127), every one of which is presided by a district chief; each village again has its own chief. The district and village chiefs are appointed and may be deposed by the king. Quarrels and law-suits may be judged by the local or district chief, but an appeal to the king is always possible. Common affairs of a village and minor judicial cases are judged by the local chief together with the old men of the village. They sit on such occasions in a circle in the village yard, in the shade of a tree, if there is one. If the meeting is secret, or if the weather is bad, they assemble in the cow-house.

VI. ETHNICAL COMPONENTS OF THE SHILLUK PEOPLE.

**EARLY
INHABITANTS
OF THE
COUNTRY**

When Nyikang arrived in what is now the Shilluk country, the latter was inhabited by other tribes, who probably were partly of dark, and partly of fair colour. These inhabitants were either expelled or subdued and then incorporated into the Shilluk nation. This process is clearly reflected in the traditions. Among others Nyikang found the "red strangers" in the country, which he either defeated and made them tributary, or drove out of their residences (vide page 163 ff). These "red strangers" seem to be Arabs. But apart from them the traditions speak of fabulous beings who were partly man and partly animal; Nyikang fought with them, and when defeated, transformed them into real men and settled them in villages. They are probably the original negro inhabitants of the present Shilluk country, who up to this day form the essential part of the Shilluk people, a discrimination being made between them and the "people of Nyikang."

**SOCIAL
ORGANISATION**

The latter form, so to say, a nobility. The first in rank is the royal family and all members of it, that is all persons who can claim descendancy from Nyikang. The male members of the royal family bear the title *Kwa riḡ* "descendant of the king", and are shown special deference. In several of the historical traditions the king or the royal family expressly distinguish themselves from the common Shilluks; in these connections the name "Shilluk" is even used in an abusive way: "merely a Shilluk", vide page 233. Probably the name of the Shilluks *chölq* means "black"; in some nearly related languages the word has this meaning. This makes it probable that Nyikang and his people, or, the members of the royal family, were originally of lighter colour, as only this would give them a reason for calling the population they found inhabiting the country, "blacks".



1. Shilluk Girls showing the way they wear the skin dress
2. Lotus flower along the Sobat River



1. Group of Native Huts

2. Group of Boys

3. Girls Sewing School at Doleib Hill

So the coming of Nyikang into the Shilluk country would in fact mean an immigration of light-coloured people into a region already inhabited by black tribes. — Probably the word *Okānɔ*, which, as is shown on page XLI, is connected with *Nɛkānɔ*, and means a descendant of *Kānɔ*, also designates only or mainly members of the royal family, and not the common Shilluks; on the Sobat the word is rarely used; but it is well known at Fashoda, the seat of the royal court.

There live among the Shilluks a number of "Nubians", called by them *Doni*; the word is derived from Dongola, and designates the Nubians (and perhaps other tribes) living west of the White Nile. These Nubians came into the country as captives, during wars, others came as fugitives. They are exceptionally numerous in Faina, a sub-district of Nyagir; they are known here as good cultivators of dura. Originally these were driven into this district by the Khalifa's people, and inhabit five villages, consisting of 104 domiciles; they are subject to the Shilluk chief of the district. — The Nubians play a certain rôle in the election of the king, vide page 122 ff. They bear the title *Nadwai*.

RELATIONS
WITH THE
NUBIANS

The Shilluks do not, as a rule, agree well with the Dinkas, their northern and eastern neighbours. The Dinka possesses more cattle than the Shilluk, and therefore looks down on the latter rather contemptuously. The Dinkas are said to have formerly lived on the right bank of the lower Sobat, but were driven inland by the Shilluks. Incited by Arabs, the Shilluks in former times frequently raided the Dinkas and carried away their women and cattle. They however live peaceably now, thanks to the fear they have of the new Government. The two tribes now and then pay mutual visits and also intermarry occasionally; a certain amount of trade is carried on between them.

RELATIONS
WITH THE
DINKAS

There are a few Selim Baggara in the neighbourhood of Kaka, but these people appear to visit the district only after the harvest to purchase dura from the Shilluks, which they are too indolent to cultivate themselves. The Kenana Arabs occupy the wells at Atara. They are disliked by the Shilluks on account of their dirty habits. Another branch of the Kenana Arabs inhabit a village close to Fadiang (*Fa qean* "village of cattle").

RELATIONS
WITH THE
ARABS

VII. MIGRATIONS AND HISTORY.

South of the Shilluk country there live, under different names, a number of tribes who likewise speak the Shilluk language (vide page 30 ff.), and who, in their physique, show strong resemblances to, and in some cases identity with, the Shilluks of the White Nile. It must be supposed that originally all these tribes lived in one place. Some of them still have traditions pointing to a common

ORIGINAL
SEATS OF THE
SHILLUKS, AND
WANDERINGS

origin and a common home. The southern mass of the Shilluk speaking people, the Gang, pretend to have come from north (vide Schweitzer, Emin Pascha; Berlin 1898, page 155), and, as will be seen below, the White Nile Shilluks have migrated into their present seats from south; so the original habitat of the whole people will have been in the country situated about the middle of their present seats, that is, along the shores of Bahr el Jebel. Here one division of the Shilluks, the Beri (*B̄gri*, also written Beir), are still living. The rest of the Shilluks were forced to emigration probably by the arrival of more powerful and warlike tribes coming from east, viz. the Bari and Latuka, who up to the present time inhabit this country. The Shilluks, being thus expelled from their seats, emigrated in three directions: south, north-east, and north-west. The division wandering southwards are now known as Gang or Acholi, Shuli (on the identity of the names Acholi, Shuli, and *Chōlq* vide page 31); the north-eastern branch are the Anywaks (Anuaks). These two branches, viz. the Gang and the Anywak, have practically almost no differences in their dialect; they may be said to speak the same dialect, which differs from the rest of Shilluk dialects by the relative primitiveness of its sounds; to give one example, they have generally preserved *ch* and *p*, where other dialects have adopted the younger corresponding sounds *sh* and *f*. So these two may be regarded as direct branches of the original stock, who both must have branched off about the same time. That Gang and Anywak have been separated from the north-western section at an earlier period than that in which the latter was again divided into different sub-groups (vide below), is evident from the fact that all these north-western sub-groups still know of their common origin, whereas I have never met with a tradition pointing to relationship with the Anywaks and Gang.

The Anywaks have again been divided into three sections, whose residences vide page 30. From the Gang a number of smaller divisions have branched off into south-west, south and south-east: the Lur, (Aluru), Jafalu (*Jafaluq*; *Japaluq*), Lango, *Ja-Luq* (Nyifwa Kavirondo), Wagaya.

The third division first wandered north-westward, crossing the Bahr el Jebel, and subsequently probably resided in a place situated about the 10° eastern long. and 7° northern lat. That they have settled and lived in this region for a considerable time, is practically proved by the fact that on older maps a number of villages are situated here whose names begin in *Pa*, *Fa*; e. g. Fatil in the Dinka district *Rōl*; Fayot, Fawer, Fayak, in the Dinka district Kich, and Fagak, in the Dinka district Twi (Twich). *Pa*, *Fa* is a word of the Shilluk language meaning village, home (Many villages in the Shilluk country have this same prefix *pa*, *fa*, vide 80; it is also frequent in the Jur country: Famir, Fabuchak,

Fashien, and in the Acholi country: Fanyikuara, Fandikir, Faggeir, Fadjulli, Fadibek (from Schweitzer, Emin Pascha). This district is now inhabited by Dinkas, and their occupation of the country no doubt forced the Shilluks to emigrate once more. From here they went in north-eastern direction and thus came into their present seats on the White Nile and Sobat. *These last wanderings were carried on under the leadership of Nyikang*; they form the object of the traditions on pages 158 ff. Another part of this north-western section went westwards and formed the Ber (= Beri, vide 87) and Belanda or rather *Bgr*, vide page 44. The third part of this branch are the Jurs and the Dembos. Jur is a nickname given to the people by the Dinkas, it means "uncivilised tribe", "bushman". They call themselves *Luq*, a name which occurs again among several southern Shilluk tribes, vide 89; by the Bongos they are called Ber (vide above), thus showing in their very names the near relationship they have with other Shilluk divisions. — The Jurs have no cattle, they are renowned as iron smelters.

According to Schweinfurth (page 63) the Jurs themselves say that they are a part of the Shilluk people who (on account of over-population) emigrated from north (i. e. The White Nile region) into their present habitat, and that they call the name of their ancestor Oshuola = *Ochölq*. But on the other hand, Hofmeyer states that the White Nile Shilluks call the Jurs *Odimg*, that is descendants of *Dimq*. Now *Dimq* is a brother of Nyikang, whom the latter left. All the Shilluk traditions are unique in the assertion that Nyikang did *not* go northwards together with Dimo. So this would mean that the Jurs never wandered into the White Nile country, but went their way directly westward into their present seats.

[The suggestion on the migration of the north-western section, viz. that of the White Nile Shilluks, Jurs, Dembos, Belandas and Bers, as it has been outlined above, is in a remarkable way supported by traditions of the White Nile Shilluks, which Hofmeyer gives; according to these the origin of the nation was in the far east (i. e. east of the Bahr el Jebel). Nyikang led his people *from the east towards north-west*. After a long march *they crossed the Nile* (i. e. the Bahr el Jebel) and came into that region which is now called Bahr el Ghazal. From here the Belanda went westwards, the rest, after some time, travelling farther northwards.]

While nothing is known concerning the *time* of the earlier Shilluk migrations, we are able to fix the approximate date of the wanderings which resulted in the final settlement of the "Proper Shilluks" on the White Nile and Sobat. Mr. B. Struck, by taking into consideration all the available (written or unwritten) chronicles of African dynasties, has made a calculation on the average duration

THE RULING
ELEMENT
AMONG THE
SHILLUKS

of the reign of an African ruler. The number of years thus reached at is between 13 and 14 for each king. Now from the reign of Nyikang, who was the first Shilluk king, till to-day the Shilluks have had 28 to 30 kings; 29 multiplied with $13\frac{1}{2}$ leads back to the first quarter of the sixteenth century. About this time, then, the Shilluk kingdom was founded, or, in other words, during this period a probably fair-skinned tribe or clan became in some manner united with the Shilluks, and made itself the ruling factor among the latter. The first of these leaders and rulers was Nyikang, or possibly Nyikang is only a personification — the heros eponymos — of the foreign element in the Shilluk population. From those early days up to the present never a "Shilluk", i. e. a member of the original population, has been king, solely the "descendants of Nyikang" forming the royal family, from which the king is elected. Even to-day the descendants of Nyikang do not intermarry with the "Shilluks", they live in districts and villages of their own and enjoy certain privileges, thus forming the aristocracy of the nation. Second in rank are those Shilluks which migrated into the country together with Nyikang as his "followers" or "servants." They also possess several social privileges and state functions. The lowest class of Shilluks are the natives found in the country, when Nyikang and his adherents arrived. They may be designated as the "common people", the "subjects" in the state community. The second and third categories, and also the first, have no doubt been mixed by intermarriage. From the earlier centuries of the Shilluk dynasty but scanty historical data are known. The only reports we have are the list of kings (vide page 135), and a considerable store of traditions, dealing with prominent acts of single kings and important events which occurred during their reign. Some of these native records are printed on pages 141 ff.

RELATIONS
WITH THE
FUNJ

The first time the Shilluks enter history is about the beginning of the sixteenth century, that is at the same time when they took possession of their present seats. Beginning at this period they have, during almost two centuries, played an essential part in the history of the *Funj* people. The question of the origin of the *Funj* is as yet unsettled. In order to introduce the reader into the problem, I shall give a short survey of this remarkable people and their history.

The most common form of the name is *Funj* or *Fonj*, and *Fung*. *Funj* is in phonetic writing probably *Fon*, ending in a palatal *n*, and *Fung* = *Fun*, ending in a velar *n*. Of these two forms I suppose *Fonj* = *Fon* to be the older one. Foreigners who are not used to a palatal *n* standing at the end of a word, find its pronunciation difficult, and frequently substitute *n̄* for *n*, a mispronunciation which I myself have often heard in the Sudan. This *Funj*, *Fonj* is probably identical with the Shilluk word *bwon* "stranger"; in Shilluk as well as in Nubian *b* and *f* are interchanged; in Nuer the word for "stranger" sounds *fon*, and in

the Funj language the word "bunj" means "Arab", i. e. stranger; the identity of this bunj with Shilluk bonj, Nuer fonj and the name Funj can hardly be doubted. Now Bruce gives the singular of the name by "fungo", and the plural "fungi". *This is a pure Shilluk form;* *q* being in Shilluk the ending of the noun in singular, and *i* that of the plural. The meaning of the word "fungo" Bruce renders by "free citizen". (R. Hartmann [Die Nigritier] identifies the word Funj with the Ptoemphanæ of the ancients, and moreover compares it with a great number of African names of similar sounding; but his deductions have not convinced me.)

The present Funj are a negro people living in Sennar. Their colour is dark, but somewhat lighter than that of the Shilluks; they are of a strong, tall figure, with thin legs. Both sexes wear most artful hair dresses. They have leather shields in form almost like those of the Shilluks; their fighting arms are swords and missiles. The huts of the Funj consist in round walls with conical roofs. Their chief occupation is agriculture, but they have also some cattle. They are clever in smelting and working iron and other metals.

Their religion is Islam, but the older records are unique in stating that at the end of the 15th century they were heathens, and even when Bruce was in the country, many pagan practices had survived; it almost seems that at that time the people still were in their hearts rather pagans than true followers of Islam, though the latter had long before become the official religion.

The Funj country, Dar Fung, stretches on both sides of the Blue Nile. Its present boundaries are: on the north, Jebels Gereiwa and Rera; on the east, Jebel Agadi and the Fazogli district. Southwards, it extends to the Abyssinian frontier, and including the district of Keili and the northern Burun country, extends westwards towards the Dinkas of the White Nile. In the days when the Fung were a great power of the Sudan, their country included parts of Abyssinia, and large districts west of the White Nile.

About the beginning of the 16th century the Funj appear in history. At this time they founded the kingdom of Sennar, which, from then till about the end of the 18th century, was governed by a Funj dynasty.

Since the early days of their history the Funj must have lived in some connection with the Shilluks. This fact is stated by all travellers and explorers who have been in the country and have written on the subject. Sir James Bruce, a distinguished English traveller and writer, who visited Sennar in 1770, asserts *the identity of the Shilluks and Funj*. In his *Travels into Abyssinia* he says that in 1504 a hitherto unknown negro nation, which had till then inhabited the western shores of the Bahr el Abiad about the 13° northern lat., landed in canoes in the Arab provinces of the Gezira; they defeated Wed Ageeb, the

king of Sennar, and forced a treaty upon him by which the kingdom of Sennar became subject to the Funj, who subsequently took possession of the whole Gezira. "*This negro nation is in their own country called Shillook*".¹ In 1504 Amru, the son of Adelan, who was the first of their regents, founded his monarchy on the eastern shores of the Blue Nile, and built Sennar, which ever since has been the capital. "From this period until the time of my sojourn (1770) 266 years had passed, during which twenty kings had reigned".² When the monarchy was founded, *the king and the whole nation of the Shillook were pagans*. Soon after they accepted Mohammedanism, and took the name Fungi, which they sometimes translate by "lord" or "victor", and sometimes by "free citizen" . . . but this term should be applied to those born east of the Bahr el Abiad only".

So the essence of James' report is this: The Funj are a portion of the Shilluk people, which, in the beginning of the 16th century, crossed the White Nile, conquered Sennar, founded a kingdom there, and henceforth were called and called themselves Funj. The source from which Bruce got this information, was the executioner of the royal court, whose chief office it was to put the king to death, as soon as in the opinion of the state ministers he was, from old age or on account of his misdoings, no more apt to govern the country. This same practice has been in use with the Shilluks up to the nearest past, with the sole difference that the Shilluk kings were strangled by their chief wife, not by an official. Bruce, having cured the executioner from a severe disease, gained the full confidence of this important person, who no doubt was well acquainted with the history of his people. Bruce also mentions the presence of Nubian (heathen) priests at the court of Sennar, who were, according to the executioner's statement, "great conjurers and sorcerers". From these Nubians Bruce heard of the "large mountains Tegla and Dyre" (= Jebel Tagale and Jebel Eliri in south-eastern Kordofan), from which their, the Nubians', forefathers had come into this country a long time ago, after they had been escaped there from a great flood.

According to the report given in The A. E. S. the rise of the kingdom of Sennar began in 1493. In that year Amara Dunkas (= Amru of Bruce?), the Sheikh of a sub-section of the Fung, either through the fortune of war or his superior capacity, succeeded in getting himself declared king of all the Fung tribes. These districts were inhabited by negroes belonging to the Nuba tribes, some of whom after the conquest remained in the country, while others emigrated into the mountains of Fazogli and Kordofan. Those who remained, embraced Islamism, intermarried with their conquerors, and, losing their language and nationality, were soon lost in the tribes known collectively under the name

¹ Bruce has never been in the Shilluk country, and had probably never before heard the name "Shilluk", he can only have learned it in Sennar from the natives.

² Thus the average reign of each king was a little more than thirteen years! vide above.

of Fung. King Baadi Abu Dign, who reigned from 1635—1671, *attacked the Shilluk negroes and took a large number of slaves*. The Shilluks at that time inhabited the country on both sides of the White Nile south of Kawa. Thence he invaded the mountains of Tagale and destroyed Kordofan, where he again took a large number of slaves. On his return to Sennar he built a number of villages in that district for his prisoners. The prisoners named these villages after those they had left, hence the number of villages now near Sennar with names similar tho those in Jebel Nuba, Tagale, and other districts about Kordofan. In time these slaves supplied the kings of Fung with recruits for their armies. — In 1719 a king whose name was *Gaadi Abu Shilluk* ascended the throne.

In the first half of the 18th century the Fungs drove the Darfurians back, which had at that time dominion over the country east of the White Nile as far as the Atbara; the Fungs then again established their own authority on the banks of the White Nile. In 1770 they even wrested the province of Kordofan from the Darfur kings, but it was retaken by the latter five years later. This was about the time when the Dinkas emigrated from the Bahr el Ghazal and took possession of the right bank of the White Nile, under their great chief Akwai Chakab; by them the Fungs were expelled from the eastern shores of the White Nile into the Blue Nile region.

According to Cailliaud, a French writer, who was in Sennar about 1820, the "Foungi" came from the Sudan, crossed the White Nile and arrived at "Arbaguy" (= Herbagi of Bruce); here a great battle was delivered, in which the Funj were victorious, so that they became lords of the country; "they gave their name to a part of the Sennar kingdom in the Bouroum (= Burun) country, called also Jebel Fungi, *where the soldiers of the mek live*".

R. Hartmann, who visited the country in 1859/60, is of the opinion that the original home of the Funj is in Sennar. "They recruited their (black) soldiers from their military colonies, which were situated at the foot of the Sennar hills, and from Kordofan Nubas." "Between 1499 and 1530 the christian state of Aloa (Alwa) succumbed under the invasion of the Funj, who broke forth from the south of Sennar, and *whose military force consisted partly of Shilluks*". "*The Shilluks are relatives of the Funj, whose intimate allies they were during the conquest of Sennar in the 16th century.*"

Cailliaud and the A. E. S. as well as Bruce give a list of the Funj kings, which, though differing in several items, is on the whole consistent. Bruce fixes the beginning of the dynasty in the year 1504, Cailliaud in 1484, and A. E. S. in 1493.

Leaving the question of the provenience of the Funj alone, the following can

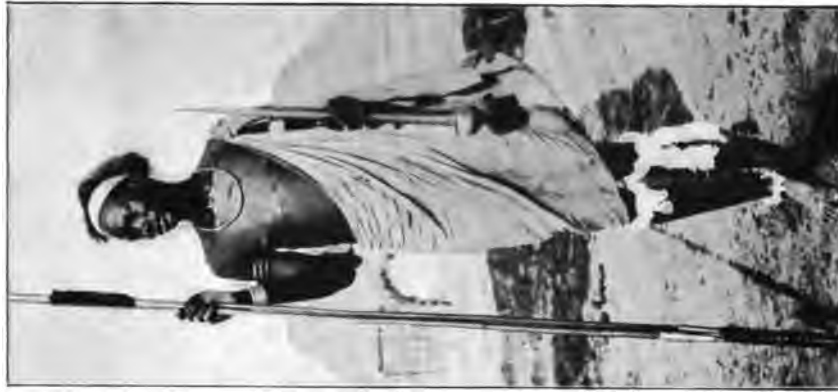
be regarded as sure: 1. The kingdom of Funj was founded in the beginning of the 16th, or at the end of the 15th century. 2. the political influence of the Funj extended at times westward beyond the White Nile, as far as Darfur and Kordofan; consequently the Shilluks must also have been under the dominion of the Funj, as their country is situated on the way to Kordofan. 3. All writers confirm that the Funj have repeatedly transplanted great numbers of Shilluk and Kordofan prisoners into the Funj country, where they were settled, formed large colonies of their own, and finally submerged in the "Funj" nation. It was these large numbers of new settlers who formed the bulk of the Funj armies and enabled them to carry on their great conquests. 4. But it is not at all improbable that portions of the Shilluk people should have emigrated into Sennar of their own will; the coincidence of the arrival of the Shilluks in the White Nile region and the foundation of the Funj kingdom is remarkable; both events took place about the beginning of the 16th century; at that time the Shilluks inhabited *both* shores of the White Nile as far north as Kawa; consequently they lived in close contact with the people of Sennar, and it seems not unlikely that parts of them should have pushed forward into Sennar, the more so as they had only just arrived in the country and were not yet finally settled; such an emigration would also explain their now being limited to a relatively small district compared with the former much larger size of the Shilluk country. 5. The Shilluks themselves tell in their traditions of repeated and severe fights against the people of Sennar; they call the place where these wars were fought, Chai, and say it is close to Roseires on the Blue Nile, that is *east* of Jebel Gule, where the old capital of the Funj was situated. 6. Cailliaud in his book "Voyage à Meroé, names 50 villages beginning in *Fa*, in the Bertat and Fazoql country on both sides of the Blue Nile; as shown above, *Fa* is the characteristic prefix of Shilluk villages, being an abbreviation of *fa*, *pa* "village". It seems evident that these villages are originally settlements of the Shilluks who emigrated into these regions. 7. The Shilluks living in Sennar called the aboriginal inhabitants "*bwon* or *fwon*" (= Fonj, Funj) that is "strangers", just as to-day they call every one who is not a Shilluk: *bwon* (= *bwonj*), and finally this became the name of the "Funj nation". 8. It is possible that this Shilluk population in Sennar came to political influence and took part in the government of the state. This becomes even highly probable by a very curious remark of Bruce; where he translates the name *Fungi* by "free citizen" he continues: "Methinks they should not boast of the title "free citizen", because the first name of nobility in this country is that of 'slave', indeed they have no other title except this. If a man in Sennar feels himself not sufficiently respected, he will ask at once: 'Do you not know who I am? Do you not know I am a



Shilluk Women in arms for a mock-fight, carrying clubs, spears and a "club-shield"



Two men in arms



A Shilluk Warrior with two spears and a club; below knee strips of sheep-skin. Note the tattoos on the breast

fire and sword.

In 1820 the Turkish-Egyptian troops under Ismail Pasha occupied the country and defeated the Funj in the battle of Abu Shoka.

Apart from these expansions towards the Blue Nile the Shilluks of the White Nile have frequently waged wars against the Dinkas and Nuers, of which their traditions tell. More severely they suffered from never-ending raids by Arabs and Turks, undertaken for the purpose of stealing cattle and slaves.

CONQUEST OF
THE SHILLUK
COUNTRY

a) By the Turks. As early as 1820—1830 the Sudan was conquered by the Turko-Egyptian government, and was considered as part of the Turkish empire; but this hardly affected the political situation of the Shilluk kingdom, the Turkish rule not being strong enough to make its influence felt, except in levying at intervals heavy taxes in cattle and corn, and in making slave raids.

SIR SAMUEL
BAKER'S
EXPEDITION

b) By the Baggara Selim. In 1861 the Baggara Selim under Faki Mohammed Kher invaded the Shilluk country and plundered it thoroughly. Mohammed Kher married the daughter of the Shilluk king and practically made himself the ruler of the country. —¹ In the same year Sir Samuel Baker started for his expedition into the Sudan. His description of the Sudan at this period gives a melancholy picture of the results of Egyptian rule. He describes the provinces as utterly ruined and only governed by military force, the revenue unequal to the expenditure, and the country paralysed by excessive taxation; the existing conditions rendered these countries so worthless to the State that their annexation could only be accounted for by the fruits of the slave trade. — On this expedition Baker founded the military post of Taufikia on the right bank of the White Nile, near the mouth of the Sobat; this place has since then consistently been continued as a station for troops.

On Ismail Pasha coming to the throne in 1863 orders for the suppression of the slave trade were issued and on Baker's return journey in 1865, he found an Egyptian camp of 1000 men established at Kodok in the Shilluk country for the purpose. — Khartum was at that time the headquarters of the slave traders, who carried out their traffic under the cloak of legitimate commerce. The traders organised armies of brigands, and formed chains of stations, of about 300 men each, throughout their districts, which they had leased from Government. Raids were made on native tribes, who were obliged to submit, fly the country, or ally themselves to the slave hunters, to be used against other tribes.

CONQUEST BY
THE EGYPTIANS
1871

In 1871 the Shilluk country was finally conquered by the Egyptians and became a province of the Turkish empire.

In 1874 Charles Gordon was appointed Governor of the Equatorial Provinces, and at the close of the same year he could report to the Egyptian Government that the slave trade on the White Nile had received a deadly blow.

¹ The following data have with few exceptions been taken from The A. E. S.

During Gordon's absence in 1875, the Shilluk tribes in the neighbourhood of Kodok rose in rebellion against the oppression of the Government, and, had it not been for the presence of Gessi, an Italian adventurer who had joined Gordon's staff, Kodok would probably have been lost.

REBELLION
OF THE
SHILLUKS
1875

A great cause of disturbance in the Sudan was the appearance of the Mahdi Mohammed Ahmed, a native of Dongola; he began his career in 1881. The Shilluks and their country were in many ways affected by these troubles; not only did they with their own troops fight against the Mahdi, but their young men also formed a considerable and valuable part of the Anglo-Egyptian army.

DISTURBANCES
OF THE MAHDI,
BEGINNING
IN 1881

The Mahdists extended their invasions far into the Sudan and took possession also of the Shilluk country. But in 1890 the Shilluks rebelled against their oppressors: an Emir of the Mahdi Zeki, Tumul, was sent thither to quell the rebellion, with a force chiefly consisting of the Gallabat men who had fought bravely against the Abyssinians in 1889. During the whole of 1891 the war against the Shilluks continued, the Mahdists ("Dervishes") on more than one occasion being heavily defeated, and the communications between Omdurman, the residence of the Khalifa, and Bahr el Jebel being completely interrupted. Two steamers had stuck in the sudd in the winter of 1888, and had been taken by the Shilluks; desperate efforts were now made by the Dervishes to effect their recapture. In August, 1891, the Nuers were used as allies by the Dervishes, and succeeded in killing the king of the Shilluks. Soon afterwards, however, the Nuers turned against their allies and expelled them from the country south of Kodok, whilst the Shilluks inflicted a severe defeat on their enemy near Kodok, in December, 1891, and again in January, 1893. The war was waged with indecisive results till 1894, when the Dervishes finally crushed the Shilluks and murdered their king's wife. After that the Dervishes merely kept a small tax-collecting outpost at Kodok.

On the 10th September, 1898, Kitchener left Omdurman for the south with five gunboats and troops, and having destroyed a Dervish force of 700 at Renk, arrived at Kodok on the 19th, where he found the French expedition under Marchand. He left a garrison at Fort Sobat. This place has been relinquished since as a military post.

On 19th January, 1899, an agreement was signed between Great Britain and Egypt, defining the status of the Sudan, and laying down broad principles for its government.

In the same year, on the 24th November, the power of the Khalifa Abdallah, who was the successor of Mohammed Ahmed, was utterly defeated by the Anglo-Egyptian army at Um Dubreika; the Khalifa himself was killed. This victory finally stamped out the Dervish dominion in the Sudan.

FINAL
DEFEAT OF THE
KHALIFA 1899

**EXPEDITION
OF THE
ABYSSINIANS
1898**

In summer 1898 an Abyssinian force came down the Sobat. It arrived at Sobat mouth at the end of June, but, owing to the death of the leader, the expedition returned almost immediately, without having a hostile encounter with the Shilluks.

**LATEST
EVENTS**

In April, 1903, the Shilluk king Kur Wat Nyedok (*Nēdok*) was deposed for malpractices; his successor, Fadyet Wat Kwat Ker (*Kēr*), is now limited in power, and is subservient in most things to the Governor of the Upper Nile Province, a British officer resident in the town of Kodok (Fashoda). Gradually the whole Shilluk population was now brought under the more direct control of the Anglo Egyptian Government. The election of their king is now subject to the approval of the Governor General.

CHRISTIAN MISSIONS IN THE EGYPTIAN SUDAN.

BY CHARLES R. WATSON, PHILADELPHIA.

The "American Mission" of the United Presbyterian Church of North America and the Church Missionary Society of Great Britain are the two missionary agencies representing Protestant Christendom in the Egyptian Sudan. Both Missions began their work after the opening up of the Sudan through Kitchener's victory over the Mahdi forces at Omdurman: the Church Missionary Society in 1899 and the American Mission in 1900. In Northern Sudan they labor alongside of each other in a spirit of comity and cooperation, each developing such missionary work as the other may not have taken up at each station occupied by both societies.

The stations occupied by the American Mission in Northern Sudan and the forces and work maintained at these stations in 1911 were as follows:

Khartum: An ordained American missionary; a native ordained native pastor; an organized native congregation with 142 members; a boys' school with an enrolment of 210; regular congregational services; a clinic; a boys' orphanage or home.

Khartum North: Two unmarried American women missionaries and an American doctor; a girls' boarding school with an enrolment of 133 in both day and boarding departments; a boys' day school with an enrolment of 143; a clinic; regular preaching services.

Omdurman: An ordained American missionary; a boys' school with an enrolment of 80; regular preaching services.

Wad Medani: A colporteur evangelist with regular preaching services; a mixed school with an enrolment of 8 boys and 12 girls.

Atbara: A boys' school with an enrolment of 87; also informal services.

Wadi Halfa: A girls' school just opened, and informal services.

Port Sudan, Merowe, Suakin and Dueim: There are native Evangelical Church members at these centers, and informal services are held at the first three places.

The stations occupied by the Church Missionary Society in Northern Sudan and the forces and work maintained at these stations in 1911 were as follows:

Khartum: One unmarried English missionary; four native Christian women workers; a girls' school with an enrolment of 68.

Omdurman: A medical English missionary; two unmarried English women missionaries; three native Christian women workers; a girls' school with an enrolment of 51; a hospital and a clinic.

Atbara: An unmarried English woman missionary; two native Christian women workers; a girls' school with an enrolment of 38.

In Southern Sudan, among the pagan tribes, each Mission labors in a distinct territory. The American Missions's sphere of work and influence lies along the Sobat River; that of the Church Missionary Society lies along the upper reaches of the White Nile.

The American Mission opened work at Doleib Hill, in 1902 on the Sobat River just six miles from where this river empties into the White Nile. The American force here consists of two industrial missionaries, an ordained missionary and a doctor. A regular Sabbath morning service is held, and those engaged in industrial work, ranging in number from ten to two hundred, attend daily morning service. Evangelistic itinerating is done in adjoining villages. A boys' school has been maintained but with some irregularity. Some 3600 clinic patients have been treated. Agricultural and industrial training forms the chief feature of the Mission's work. The population of this region is from the Shilluk tribe, but Dinka and Nuers are also reached. The Mission is about to open another station farther up the Sobat River in the vicinity of Nasser, and a doctor and an evangelistic missionary have been appointed to this task.

The Church Missionary Society began its work at Malek, on the White Nile, about 1000 miles south of Khartum, in 1908. The British missionary force consists of two ordained men, a lay worker, and a doctor. The work is chiefly among the Thain, Bor and inland Dinkas.

The following sketch of the early missionary efforts of the American Mission will be of interest. In 1899, the Rev. Andrew Watson, D. D., and the Rev. J. K. Giffen, D. D., were commissioned to visit the Egyptian Sudan and investigate the possibilities for missionary work. This missionary reconnaissance resulted in a recommendation that the American Mission, whose work in Egypt

extended from Alexandria to Assuan and whose Evangelical Church members and adherents were going into the Sudan in considerable numbers as Government employes, should extend its work to the Sudan. Accordingly, the Rev. J. H. Giffen, D. D., and Dr. H. T. McLaughlin were commissioned as the first missionaries of the proposed Mission. They reached Omdurman in December, 1900. For some time, a rigorous prohibition of the Government forbade all missionary work among the Moslems of Northern Sudan. The work was therefore limited to the Evangelical and other Christian communities. In March, 1902, work was begun at Doleib Hill, among the black tribes of Southern Sudan. In establishing this mission station practically everything remained to be done. Houses needed to be provided; at first of mud, later of burnt brick, and later still of concrete. Provisions needed to be secured and gardening became a necessity, for no vegetables or fruit were to be had unless grown by the missionaries themselves. Problems of health became acute, as life and work were thus undertaken in a region and a climate where hitherto no white community had established itself. To these difficulties were added those of safety from wild animals, and especially innumerable snakes which infested the place until the land was somewhat cleared by agriculture. There were also the problems of establishing just and sympathetic relations with the people of the neighborhood. The early attitude of suspicion which prevailed is well illustrated by the following incident narrated by the Rev. Dr. Giffen in his interesting book "The Egyptian Sudan."

"We had been there for some months, and thought we had gained much confidence from the people. We had a friend visiting us and this chief, Ariu, had called in honor of our guest. After some conversation, our friend said to Ariu: 'Now you have a good and righteous Government; it will protect you, and will help you; it will fight your battles if need be. And these missionaries will teach your children, will help you to cultivate your lands, will find a market for your grain, and they have The Book and will teach you of God; you ought now to be quiet and peaceable. Till your lands and care for your herds.'

"After a good deal of deliberation and smoking, Ariu laid his pipe aside and replied: 'Master, you speak well. We had here the Turks (the old Egyptian Government) and they said, "Be submissive to us; we will protect you, we will fight your battles for you, we will teach you of God." But they took our cattle, they destroyed our villages, and carried our women and children into slavery, and they are gone. Then came the Ansar (the Mahdists) and they said: "Come with us, we have a great army; we will care for you and protect you; we will give you plenty to eat, and a good place to live; we have The Book and we will teach you of God". But they slew our men, and right here

where these missionaries built their houses many of our men fell fighting for their women and children. They took away our cattle, destroyed our villages, carried off our women and children, and they too have gone. Now you come and say: "We will care for you; we will protect you; we will fight for you; we have *The Book*; we will teach you." Master, you speak well; but we will see.'

"This brief, pathetic story, a review of their whole history, reveals everything."

The supreme problem in the new work was, however, the language, for the Shilluk language had never been reduced to writing, neither was any grammar of the language in existence. The missionaries sent to the Southern Sudan mission field labored successively to reduce the language to writing and to work out its grammar and vocabulary, but they were greatly hampered both by the burden of other work and by an entire lack of acquaintance with cognate African languages. However, the Rev. Ralph Carson and the Rev. Elbert McCreery especially were able to bring together considerable material bearing upon the structure and vocabulary of the Shilluk language, but it remained for the efforts with which this book is connected to set forth with adequate definiteness the grammatical structure of the language. These efforts became possible through a generous grant made by the Trustees of the Arthington Fund, to the Board of Foreign Missions of the United Presbyterian Church of North America under whose care the American Mission in the Sudan is operated.

Among the successes of missionary work during the brief period of about a decade which has elapsed since this work was begun, may be enumerated the following important achievements: the ministry to the religious life of many Christians, Egyptians, Levantines and Europeans who entered the Sudan in Government service; the establishment of preaching centers and of both educational and medical missionary institutions whose Christian influence is steady and far-reaching; the solution of problems of health, of residence and of agricultural possibilities; the solid foundations laid for the mastery of the language; the winning of the sympathy of the people; and, finally, a hopeful beginning in the winning of some to Christianity and in the awakening of a spirit of inquiry in a much larger circle.

The most serious problem is the rapid advance of Islam into pagan territory through the aggressive efforts of Moslem traders and the pervasive influence of military posts at which are stationed Moslem troops.

SKETCH MAP

**TO ILLUSTRATE "WESTERMANN, THE SHILLUK PEOPLE,
THEIR LANGUAGE AND FOLKLORE".**

FIRST PART
GRAMMAR

FIRST SECTION: THE SOUNDS.

THE VOWELS.

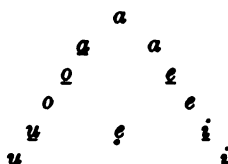
Enumeration of the Vowels and their Pronunciation.

- I. The *quality* of vowels is marked by signs *below* the letters, the *quantity* is marked by signs *above* the letters. *Long* vowels are marked by a line, thus: \bar{a} = long *a*. All vowels which have no mark above, are *short*.
2. *a* is the pure short "Italian" *a*, the same sound as in English *father*, only *short*, while *a* in *father* is long. The short pure *a* does not exist in English, but in French, as *ami*, and in German *hatte*. Ex.: *kal* fence, *mak* catch!
- q* is a little narrower than *a*, but wider than *g*. The Shilluk *a* sometimes, especially when pronounced rapidly, has a tendency to turn into *q*, for instance *na* "child", and *ma* "which", when standing in compound words, are generally spoken *naq*, *nig* or even *ne*; *maq*, *mg*.
- g* (Bell *ae* low-front), as in English *fat*, *man*, perhaps a little more tending towards *e*, as in English *let*, *well*. Ex.: *ket* go! *bet* fish-spear.
- e* (Bell *e* mid-front) as in French *été*. This sound is not frequent. Ex.: *atet* ichneumon.
- g* (Bell *eh* mid-mixed), a very short, and almost voiceless sound, like *e* in *below*, *fishes*, or like *a* in *idea*. It is the so-called 'helping vowel'. The short *e* does not occur at the end of a word, whereas *g* very often finishes a word. In all these cases *e* is written instead of *g*. Thus *e* at the end of a word is always to be read *g*. Only where *g* stands in the middle of a word, it is marked *g*; ex.: *nek* killed.
- i* (Bell *i* high-front) like *i* in *bit*, *pity*; ex.: *witi* arrived, *kinau* thus.
- i* as in *beer*, *keen*, *he*, but *shorter*; ex.: *abikyel* six.
- u* (Bell *a* mid-back), a sound between *a* and *o*, like *u* in *but*; ex.: *gat* river.
- o* (Bell *o* low-back), as in *not*, *folly*; ex.: *go* him, *gol* court, *nol* cut. If *o* stands at the end of polysyllabic words, it is pronounced very faintly, so that often merely an *g* is heard. But on close attention one will in most cases hear the *o*. In analogy with *g*, this *o* ought to be written *g*, but as it occurs at the end of words with more than one syllable only (and *o* never occurs here), I always write *o* instead of *g*.
- o* like *o* in *note*, *mote*, but shorter and narrower, and without the final sounding of *u*, which the English *o* in *note* has. In French *seau*, German *so*, ital. *dolore*. Ex.: *lo*g club.

ʏ (Bell ʏ high-back), as in English full, put, ex.: bʏ to have not.
 u like Engl. fool, mood, but *shorter*. French sou. Ex.: kudʉ to be silent.

System of the Vowels.

3.



Long Vowels.

4.

All vowels, including ɛ, may be long.

ā (Bell ā mid-back) engl. father, ital. padre, German Vater.

ǣ between ā and ȕ, almost as u in further; ex.: fǣdǣ to fall.

ē almost as a in careful, ai in laird, ei in heir; ex.: tēre people, nēre much.

ē as a in save, bale; ex.: yējē to sweep.

ȕ: yȕt roads.

ī: chīn bowels.

ī (Bell i high-front) as in meal, bear; ex.: rīnē to run.

ō (Bell o mid-back), as o in mole, note, but narrower, and without the final sound of u, which is peculiar to this English o; ex.: chōtī it is finished.

ȕ: nȕtī not yet.

ū as oo in fool, cool; ex.: rūmē to think.

Remarks.

5.

1. The vowels are pronounced with a soft aspiration (the so-called gradual glottid).
2. i and u, when standing in a closed syllable, that is a syllable ending in a consonant, generally are pronounced almost ī and ū.
3. In forming y and ī the mouth is wider opened than in the formation of u and i; y and ī may therefore be called wide vowels, while u and i are narrow. (In forming u the hind-part of the tongue is raised, in forming y it is lowered; likewise in the formation of i the forepart of the tongue is raised, and in forming ī it is lowered.
4. According to their place of formation in the mouth u, y and o are back (or velar) vowels, i, ī, e, ɛ are front (palatal) vowels.
5. The language has no nasal vowels.
6. o and ɔ, e and ɛ are not so strictly distinguished as is done in some other languages.

Diphthongs.

6. *ai* as *y* in *spy*. *au* as *ow* in *fowl*. *oi* as *oi* in *oil*.
ou as *o* in *note*, but the *u* sound is more distinct than in the English *o*.
ei almost as *ei* in *eight*, but the *i* is heard more distinctly than in English; *ei* and *ou* are almost two-syllabic.

7. The sounds *ch*, *j*, *sh* and *ɳ*, when following a vowel, generally have a slight *i* sound before them, which combines with the preceding vowel to a diphthong. This *i* sound is, however, not expressed in writing, because 1. it occurs regularly before the said consonants, and 2. some individuals pronounce it so slightly, that in some cases one may doubt, whether it really exists. Thus *pach* "home" is to be pronounced *paich*; *gqch* "beaten": *gqich*; *banq* "to refuse": *bainq*.

This *i* sound is best heard in those cases, where the preceding vowel is *a*, *o* or *ɛ*.

If, however, a vowel follows the above mentioned consonants, so that the word does not end in a consonant, but becomes two-syllabic, the *i* sound sometimes disappears altogether. The reason for this is, the connection between the first vowel and the second consonant not being so narrow here as is the case in a monosyllabic word. Thus "*gqch*" is pronounced "*gqich*", but *gqjɛ* hardly has any *i* sound. Likewise "*lach*" = "*laich*", but *lājɛ* = *lā-jɛ* without an *i* sound.

Semivowels.

8. *y* as *y* in *yes*; it has never the vocalic value as in the English *spy*.
w as *w* in *well*; *w* is sometimes pronounced with almost unrounded lips.
y and *w* are unsyllabic *i* and *u*.

When following a vowel, also when beginning a word, *y* and *w* have a slight *i* and *u* sound before them; thus *yējɛ* to believe almost sounds *iyējɛ*, *wqr* night and *awa* yesterday almost sound *uwqr*, *auwa*. These *i* and *u* sounds are not expressed in writing.

Combinations of consonant and semivowel are very frequent.

THE CONSONANTS.

Enumeration of the Consonants and their Pronunciation.

9. *b* as in English; Ex.: *banq* to refuse.
ch is a palatal *t*; in phonetic writing *t'*; it is therefore not quite the same sound as in church, child. The sound is articulated *further back in the mouth*, and therefore is *thinner*. Ex.: *chql* Shilluk. See also *j* and *sh*.

d as in English; Ex.: *dēmō* to fall; when standing between two vowels, it is hardly distinguishable from *r*.

ḡ is an interdental *d*; put the tongue between the teeth-rows, so that it is visible from without between the teeth, then press it lightly against the upper teeth, and pronounce a *d*. Ex.: *ḡōk* mouth.

f as in English; sometimes *f̣*, that is, an *f* pronounced with both lips (while *f* is formed by pressing the lower lip against the upper teeth, in forming *f̣* both lips are pressed together) is used instead of *f*. Ex.: *fānō* to divide.

g always hard, as in garden, gold, never as in George. Ex.: *gōn* him.

h occurs only in some exclamations; it is sounded a little stronger than the English *h* in he; e. g. *būh* exclamation of surprise (*u* followed by a strong aspiration).

ɣ might be called a fricative *g*; it is in the same relation to *g*, as *v* is to *b*. It might be compared with the Arabic Ghain, but is much softer, and its place of articulation does not lie so far back in the throat as that of Ghain. Ex.: *ɣen* him, *ɣām* thigh. In forming *ɣ* the back part of the tongue has nearly the same position as in the pronunciation of *u*, but the lips are of course not rounded.

j is a palatal *d*; in phonetic writing *d'*; it is therefore not quite the same sound as the English *j* in jest, just. It is articulated a little further back in the mouth, and therefore sounds thinner. Ex.: *jāgo* chief. — *ch* and *j* have the same place of articulation; the middle of the tongue's back is pressed against the hind-part of the hard palatum.

k l m n are as in English. But *l*, when standing at the end of a word, is rolled, almost as the English pronounce the *ll* in well.

ɳ is a palatal *n*; it is pronounced like *ñ* in cañon, or like Italian and French *gn* in signore, seigneur. Its pronunciation is somewhat difficult, if it stands at the end of a word; here sometimes foreigners pronounce *n* instead of *ɳ*. This can easily be avoided by adding the so-called 'helping vowel' to *ɳ*; instead of saying *leɳ* war, say *lene*. Compare also such French words as Compiègne, Champagne, where also *n* ends a word. Ex.: *ɳa* child.

ḡ is an interdental *n*, pronounced by putting the tongue between the teeth, as in *ḡ*. Ex.: *yaḡ ɳni* this tree.

ɳ is a velar *n*; it is pronounced like *ng* in singer, or like *n* in Con-go. Its pronunciation is only difficult at the beginning of a word. Divide: *si-nger*, and pronounce "nger" only; this *ng* is exactly the sound of *ɳ*. Ex.: *fānō* to divide, *ɳālō* to cut.

p as in English.

r is formed with the tongue's end. It is not rolled (trilled), but pronounced

very slightly, so that often between two vowels, *r* and *d* are hardly distinguishable.

sh is formed farther back in the mouth than the English *sh*. It is nearly the same sound as the German *ch* in "*ich, dich*"; in phonetic writing *ʃ*. When *ch*, *sh* and *j* stand before the vowels *a o u*, they are accompanied by a hissing sound, so that they tend somewhat more to the English *ch*, *sh* and *j*, but they are never identical with them.

ʒ is an interdental *s*, it is pronounced as the sharp *th* in *thing*.

t as in English.

ʈ is the interdental *t*; it is formed just in the same way as *ʈ*, only the tongue is pressed more tightly between the teeth, and thus a *t* is produced.

ʒ is an interdental *z*, like *th* in these.

IO.

System of the Consonants.

	Mutes		Fricatives		Liquids	Nasals	Semi-vowels
	Voiceless	Voiced	Voiceless	Voiced			
Velars	<i>k</i>	<i>g</i>	—	<i>ɣ</i>	—	<i>ŋ</i>	—
Palatals	<i>ç</i>	<i>j</i>	<i>ʃ</i>	—	—	<i>ɲ</i>	<i>y</i>
Alveolars	<i>t</i>	<i>d</i>	—	—	<i>r l</i>	<i>n</i>	—
Interdentals	<i>ʈ</i>	<i>ɖ</i>	<i>ʒ</i>	<i>ʝ</i>	—	<i>ɳ</i>	—
Labials	<i>p</i>	<i>b</i>	<i>f, ɸ</i>	—	—	<i>m</i>	<i>w</i>

Remarks.

II.

1. The consonants *m*, *n*, *l* and *r* may form a syllable, thus having the quality and function of a vowel; in these cases they are designated thus: *m̄*, *n̄*, *r̄*, *l̄*; they may then also have their own tones.
2. The consonants *g*, *k* may have a twofold pronunciation. When standing before a velar vowel they are articulated further back in the mouth than before a palatal vowel; the *g* in *gu* and *k* in *ku* lie farther back than the *g* in *gin*, and *k* in *kinau*; but this difference in pronunciation is not marked by different signs.
3. Double consonants are rare, but are sometimes pronounced, for instance the *l* in *Chql̄q* "Shilluk" is frequently pronounced distinctly long: *Chqll̄q*; I also heard *pqn̄n̄q* *lūm* to weed grass, besides *pqn̄q*; *k̄l̄t̄ é mm̄k̄k̄* it is raining.

CHANGE OF SOUNDS.

The change of sounds takes a large and important part in the *grammar* of the Shilluk language.

I 2.

In order to show the changes which certain sounds have undergone, it is in some cases necessary to take the neighbouring related languages into consideration; they in many instances help to clear up transformations of sounds and to demonstrate older forms of sounds which from the Shilluk alone cannot be seen.

Change of Vowels.

Quantity.

I 3.

Long and short vowels are in Shi. not always so strictly distinguished as is done in other Sudan languages. There is, in certain cases, some liberty in using a long or a short vowel; but in other cases again the lengthening or shortening of a vowel means different grammatical functions. The most important of the changes will be given here.

Frequently a vowel is long when standing in an open syllable, that is, a syllable ending in a vowel, but it becomes short, when standing in a closed syllable (a syllable ending in a consonant) *of the same word*: *yán* I, but *yá* I; *yín* you, but *yí* you; *nal* boy, *nāra* my boy; *jal* man, *jālq* man; *fā* not, *fāṭ* not.

The demonstrative *n* (see 138) causes the preceding vowel to become long. The reason for this may be that *n* was originally an independent word (*én*), with a vowel of its own, the quantity of this vowel being added to the vowel preceding *n*: *nate* man, *nān* this man.

A vowel may be lengthened at will, in order to intensify the meaning of a word, e. g.: *é kùdḡ* he was silent; *é kùdḡḡ* he was silent for a long time, he remained in a deep, musing silence; *é tīgḡ* he is strong, *é nùḡḡ* he is (something) in a high degree; *é tīgḡ yī rājḡ*, or: *é nùḡḡ yī rājḡ* he is very, very strong in badness, he surpasses everything in badness, is exceedingly bad. Chiefly some adjectives may lengthen their vowel exceedingly, so that instead of one line above the vowel, two or three ought properly to be written: *kéch* strong *kēch* very strong, *ràch* bad, *rāch* or *rāch*, very bad; often when such an adjective is said twice (see 151), the second time the vowel is lengthened: *kéch kēch*, *ràch rāch*.

Interjections also may have short, long or very long vowel according to the degree of excitement which is to be expressed.

In fluent speech frequently a vowel is shortened, which is pronounced long, if the word is spoken alone.

In the vocative case the (last) vowel becomes long: *nàtè* man, *nàtè o* man! (see also 129).

I 4.

Regular changes of vowel-quantity take place in forming singular and plural of nouns, and in forming the tenses of the verb. Of these only a few examples are given here, for more see 123, 156 ss.

Singular short vowel

òkòk-òkòk egret;

Singular long vowel

òbògò-òbòk albino;

Plural long vowel

òròk-òròk astuteness.

Plural short vowel

gòjì-gòchì sword.

In Verbs:

yâ gējē I am beating*yâ gòch* I was beaten*yâ nāgē* I kill*yâ nēka ḡāṇ* I killed a man.

Frequently a change of quantity coincides with a change of quality; see below.

Quality.

I 5.

Here again the changes in the formation of singular and plural and in the tenses and modes of the verb are of prominent importance; a few examples will suffice here; for more see 124.

It is particularly to be observed in the following examples that, as mentioned above, frequently change of quality and of quantity coincide, and that in some cases a change of tone is added to these two. No doubt these changes have influenced each other, one causing, or cooperating in causing, the other.

I 6.

A most prominent change is that of a long or short *a* or *ā*, and in some cases *ē*, being reduced to *ē*:

a > ē: *agàk-agékì* crow*ògwàl-ògwélì* frog*òywàk-òywékì* crane*òlák-òlèkì* a fish.*ā > ē*: *òlām-òlémì* sycamore*fāl-fēt* spoon*kwàrò-kwérì* pole.

a > ē: *raṭ* king (older form), *riṭ* (properly *rēt*)¹ king (present form); *raṭ* is still used in a composition: *raṭ lābò* king of the people, and when possessive pronouns are added: *rāḡa* my king.

waṭ and *wēt* to arrive; *waṭ* heads, *wēt* *nu* heads of lions; *dak* third, *adək* three. Here always *a* represents the older, *ē* the younger form.

<i>ā > ē</i> : <i>bāg</i> to boil	past <i>bēk</i>	<i>fād</i> to be tired	past <i>fēt</i>
<i>fān</i> to hide	past <i>fénì</i>	<i>kād</i> to bring	past <i>kēl</i>
<i>kāg</i> to ache	past <i>kēk</i>	<i>kād</i> to twist	past <i>kēl</i>
<i>nāg</i> to kill	past <i>nēk</i>	<i>kāb</i> to take	n. <i>kēpò</i>
<i>pān</i> to fill	and <i>pēk</i> to fill	<i>kād</i> to bring	and <i>kēl</i> to bring
<i>fād</i> to be tired	and <i>fēd</i> to be tired		
<i>kād</i> to twist	and <i>kēd</i> to twist.		

¹ In some words my materials give *ī*, where *ē* was to be expected; this is doubtless misheard. For "king" *riṭ* being introduced already, I keep this orthography instead of writing *rēt*, which would be more correct.

ε, ē > ε: ódɛk-úɛɛkɛ a mat ótɛt-ótɛtɛ a pot ótwɛl-ótɛwɛlɛ a fish
 alɛbbɔ-alɛpɛ a bird ólɛt-ólɛtɛ hawk.

In all these cases except a few, the vowel ε has high or high-low tone. Even in the verbs with double forms, e. g. *fɛdɔ* and *fɛdɔ* to be tired, the second form originates from a form with high tone, see 188. It is therefore hardly to be doubted that *the high tone is the cause of the vowel being reduced to ε*.

q > q > ε. The singular of the noun, and the present tense of the verb end in q, which was no doubt originally q. This q is very often pronounced ε. The reason for this is that the emphasis (stress-tone) always lies on the stem-syllable, consequently the pronunciation of q (q) is neglected and is reduced to ε.

In the first instances it is the high tone, in the last the absence of a stress, which causes the reduction of a full vowel to ε.

A short, pure a, when lengthened, often becomes q; there is a general tendency in the language to pronounce a long a as q, so that it is sometimes difficult to decide, whether one ought to write ā or q; often there are no doubt individual differences.

àchwát-àchwótɛ guinea-fowl kál-kálɛ fence dák-dák pot
 chwáɔ to mix past *chapa* lágɔ to inherit past *laka*.

But mark the opposite: *ñwālɔ* to touch past *ñwátɛ* *ñārɔ* to gnarl past *ñarɛ*.

Long or short a or q > short ε. Here the coincidence of change of quantity with change of quality is the rule: a long ā or q becomes a short ε. The shortening of the vowel is probably the prius; its consequence was a and q becoming ε.

<i>má</i> and <i>mé</i> which	<i>na</i> and <i>ne</i> child
<i>kepā</i> and <i>kepe</i> because	<i>jāɔ</i> and <i>jeɔ</i> to rule
<i>kāɔ</i> and <i>keɔ</i> to go	<i>kwālɔ</i> and <i>kwɛɔ</i> to steal
<i>lwān</i> and <i>lwen</i> poor, worthless	<i>gwānɔ</i> to err, past <i>gwɛn</i>
<i>gwārɔ</i> to snatch, past <i>gwer</i>	<i>mā-mɛk</i> aunt
<i>yat-yɛn</i> tree	<i>ya</i> and <i>yɛn</i> (from <i>yana</i>) to be
<i>lágɔ</i> and <i>leɔ</i> to dream	<i>yāɔ</i> and <i>yɛɔ</i> to open
<i>pānɔ</i> and <i>peɔ</i> to fill	<i>lāɔ</i> and <i>leɔ</i> mud.

But mark: *rach* bad *rɛnɔ* to become bad; *atɛn-atɛn* hat; *yɛi-yāt* boat.

In the double forms of verbs the form with ā is the primitive, from which that with ε is derived; see 188.

a and ē change in: *nājɔ* and *nɛɔ* to know.

e and ε change in: *ɛtɛt-ɛtɛt* mangouste *anɛnɔ-anɛn* red ant *ówɛt-ówɛt* a mat.

i and ε change in: *wídɔ* to exchange past *wɛla*

lībɔ to come stealthily past *lɛpa*.

vice versa: *yɛt-yɛt* scorpion, *yɛt-yɛt* a well.

I 7.

I 8.

I 9.

i and e change in: *rĩnq* to run; past *a ren*.

o and u, u change in: *gorq* and *gurq* to tattoo, *r̄mq* and *r̄mq* to meet

òkòdò-òkùtì hedgehog *mògq-mykì* beer *kòch-kuchì* axe.

vice versa: *kudq* to pull out, past *kqla*, *fuq* to pull
nudq to cut, past *nqla*, *fqnq* out
lūgq to turn past *lqgì*; *rum-orm* nose.

o and q change in: *ánòñ-anòñì* a knife *ch̄or-ch̄or* vulture

b̄or-b̄or boil; and: *toch-toach* gun; this last example suggests that o was changed into q by an inserted a.

o and u change in: *kōdq* to fasten n. *kūdq*; *chudq* and *chōdq* to avenge, *kuno* and *kōdq* to blow up.

20. The vowels e and q can in many cases be shown to be not primitive.

e < a.

<i>l̄ek</i> tooth	Any. <i>lak</i>	<i>wēdq</i> to travel	Ba. <i>wala</i>
<i>k̄enq</i> gourd	Ju. <i>kano</i>	<i>k̄ech</i> bitter,	Nu. <i>kagal</i>
<i>n̄w̄ech</i> smell	Any. <i>n̄wai</i>	sharp	sharp
<i>n̄enq</i> to sleep	Nu. <i>nalu</i>	<i>n̄ēno</i> to see	Nu. <i>nale</i>
<i>kw̄en</i> bread	Ju. <i>kw̄on</i> Nr. <i>kw̄on</i> , Bo. <i>koā</i>	<i>n̄ēnq</i> much	Nr. <i>n̄wan</i>
<i>kȳen</i> horse	Ju. <i>akaja</i> Ga. <i>kañā</i> ;	(<i>chwe</i> fat	Nr. <i>chwaŋ</i>)
<i>an̄wen</i> four	Nr. <i>n̄wān</i>	<i>nȳen</i> metal	Ju. <i>gañā</i> .

In these words the form with *a* is doubtless the older one; in Shi. *a* has, from reasons not known, changed into e (or e).

21. e < ia.

<i>p̄ēk</i> to be heavy	Any. <i>pyak̄</i>	
<i>t̄ēk</i> to be hard	Di. <i>tyek</i> (<i>tyēk</i> ?)	Bo. <i>tigo</i>
<i>p̄ēchq</i> , <i>pȳēchq</i> to ask	Ba. <i>p̄ija</i>	
<i>r̄ēm̄q</i> blood, Ba. <i>rima</i> ,	Bo. <i>trama</i> ,	Nr. <i>ryem</i> .

These words have originally the vowels *ia*, of which *i* probably is the oldest; see Bo. *tigo* and Ba. *p̄ija*, *rima*, here the second vowel, *a*, is not yet added. When *a* was suffixed, the first vowel, *i*, became unsyllabic, that is, it turned into *y*; this form is preserved in *pyak̄*; *a* was then assimilated to *i* (*y*) and thus turned into e: *tyek*, *pȳēchq*, *ryem*; finally in Shi. the *y* was absorbed wholly by e, and e remained; but, as the examples show, in many words both forms, e and yē, are still existing.

22. q < wa or ua.

w or u preceding an *a* has often assimilated the *a*, so it became q; in certain cases the u or w has then been wholly absorbed by q, so that *ua*, *wa* > *wq* > q.

Compare the following examples:

wā and *wq* we; *wā* is the primitive, *wq* the influenced form; likewise: *gwānq*

and *gwōnq* to scratch, *nudq* to cut, *nālq* to butcher, *nqtq* to cut.

<i>ḡ</i> to die	Ba. <i>tuan</i>	<i>rōnq</i> to dive	Di. <i>rwan</i>
<i>ywōnq</i> to cry	Ga. <i>ywak</i>	<i>lwōkq</i> to wash	Nr. <i>lah</i> Ba. <i>lalaju</i>
<i>bōrḡ</i> afternoon	Ga. <i>abwar</i>	<i>rōḡ</i> thirst	Ga. <i>orwar</i> Ju. <i>ryau</i>
<i>abwḡk</i> maize	Any. <i>abach</i>	<i>nwōlq</i> } to bear, Ga. <i>nwala</i>	
<i>kwōrḡ</i> cotton	Ga. <i>waro</i>	} beget	
<i>gējḡ</i> to beat	Any. <i>gwai</i> Bo. <i>gba</i>	<i>ānq</i> what	Nr. <i>niu</i> , Di. <i>ēna</i>
<i>chwḡu</i> man	Ga. <i>chwa</i> Nr. <i>chau</i>	<i>yq</i> road <i>yu toḡ</i> narrow road	
<i>chwḡtq</i> to call	Nr. <i>chal</i>	<i>ogwōk</i> fox	Nr. <i>gwak</i> .

In these words *q* is evidently an original *a*; in Shi. the *a* has in all cases been assimilated by the preceding *u* or *w*, while in other languages the primitive *a* is preserved. In Shi. *nudq* "to cut", the vowel, *a*, is not yet added; in *nālq* "to butcher", the suffixed *a* has dropped the *u*; here is no assimilation, but simply the elision of *u*; whereas in *nqtq* both vowels are contracted to one; an analogous case is *ānq* what; the primitive vowel is *u*: Nr. *niu* what; later an *a* was added; before this *a* the primitive vowel *u* dropped in Di.: *ēna* what; in Shi. both vowels were first assimilated and then contracted: *nq* (the beginning *ā* does not belong to the stem, see 124) what. Note also *yq* road, but *yu toḡ* narrow road, and *yu Fakqi* the way to F., from original *yu*; this older form is preserved in connections of the word with a determinative; later an *a* was added, which united with *u* to *q*.

Compare also the following words:

<i>omqrḡ</i> roan antelope	Ju. <i>omar</i>
<i>yḡmḡ</i> wind	Ga. <i>yamo</i>
<i>okḡk</i> blossom	Di. <i>gak</i> .

23.

These either have the same origin as the examples given above, the *w*, *u* having been dropped in both respective languages, or the original vowel is simply *a*, which, for reasons unknown, has become *q* in Shi.

It is of course probable that, in analogy with the development shown above, many, if not all, words with *wq*, *yq*, and perhaps also those with *q*, *ḡ* had the original vowel *a*, or *ua*, *ia*, though this *a* may no more be visible now in any of the related languages.

Some of these words show that the first of the two vowels (*ia*, *ua*) was *i*, *u*, and that the *a* was added later; compare *nudq*, *nālq*, *nqtq*; and *atudq* goose, Di. *twol* (*twḡl*?), Nr. *twḡr*; *nudq* and *atudq* are the eldest forms; then *a* was suffixed, see above; in Nr. *twḡr*, *ua* became *wḡ* > *wq*, whereas in Shi. *atudq* was preserved, no second vowel being added here.

24.

If *a* is a secondary vowel, it must of course have been added for a certain purpose, by adding it the meaning of the word must undergo a change; this is

the case in *nudɔ* to cut and *nālɔ* to butcher. For more examples of the addition of a second vowel see 70.

A good example for *w* being dropped altogether in Shi. is this: *māgɔ* to catch, Ga. *mako*, Ba. *mok*, Di. *mwoɔk* < **mua* or **mwa*.

25.

A different evolution have

twɔŋ male, Di. *wton*; *chōŋɔ* to heap up, assemble, Di. *wchan*. Here again the primitive vowel is *a*, as is evident from *wchan*; now an *u* — in Di. preserved as *w* — was prefixed to the stem, and in Shi. was received into the stem, so *wchan* > *chwɔŋ*, *wton* > *twɔŋ*. See also the formation of the passive 173 ss.

So we have two forms of adding a second vowel to the stem:

a) consonant + vowel + vowel: *t + u + a* > *twa*, *twɔ*, *tɔ*;

b) vowel + consonant + vowel: *u + t + a* > *uta*, *twa*, *twɔ*, *tɔ*.

Assimilation of Vowels.

26.

Some assimilations are treated above: *ia* > *ig*, *yɛ*; *ua* > *uɔ*, *wɔ*. Others are: *wich* head and *wuch*; *wiɔɔ* to arrive, and *wuɔɔ*: *i* has been assimilated by the preceding *w* and thus become *u*;

ya ú "I shall" is often pronounced *yo u*, *ya u*;

bugin "there is not", and *bigin*;

bɔ "not to be", and *bogɔn* "there is not" < *bɔ + gɔn*;

yigɔ to become, and *yogɔ*;

tyɛl foot, *tyāla* my foot;

bānɛn it is, and *bɛnɛn*;

kɪ rɛ "with its body" becomes *kɛ rɛ*;

yí rɛ why you, but *é rɛ*, why he;

kɛ "and", but: *wú kú bōdɔ* you and the smith: *ɪ* is assimilated to the preceding *u*.

àn this, *ɛní* that; an *i* has been affixed to *an*, and has turned the *a* to *ɛ*. (Note the change of tone in this last example: the low tone designates the nearer, the high tone the farther distance).

27.

Contraction and Elision of Vowels.

Some have been shown above: *ia* > *ya*, *yɛ* > *ɛ*; *ua* > *wa*, *wɔ* > *ɔ*. Others are: *yí ú* "you will" > *yí*. *mí ɛn* his mother > *mɛn*. *wí ɛn* his father > *wɛn*.

Where two vowels of different words meet together, generally one is dropped:

kwāɔ a my grandfather > *kwāra*.

kwāɔ i thy grandfather > *kwāri*, and likewise all these connections.

afoachɪ ak these rabbits > *afoach* ak.

yí gwōk ānɔ what are you doing > *yí gwō nɔ*?

yí kōbɔ adi what do you say > *yí kōb adi*, or: *yí kō di*?

In the nasalization of final consonants a final vowel is dropped: *jāgɔ* chief > *jāñ*; see 127.

Change of Semivowels.

In forming the singular and plural of nouns and the tenses of verbs, frequent changes of semivowels are to be observed. As is said above, the semivowels within a word are probably original vowels, *w* < *u*, *y* < *i*. In many of those cases where the *u* or *i* had a *high tone*, it has not become a semivowel, but has retained its original form. If the *u*, *i* with a high tone did become a semivowel, its tone was transferred to the following vowel; it is sometimes difficult to decide whether one ought to write *úò* or *wò*.

28.

A few examples of the changes may be given here; for more see 124 ¹⁴ 15.

29.

g and *w*: *gōgō* to work passive *gwók* *kōbō* to speak passive *kwóp*

ógwók-ógòkì jackal

ókwók-óòk cock

kōtō and *kwótō* to drive

okwór-ókòrì serval.

vice versa: *mòk-mwók* dog-head fish.

o and *w*: *kōtō* and *kwōtō* to help

notō and *ñwotō* to spit.

vice versa: *kwōt-kōt* shield.

w, *wo* and *u*, *uo*: *ñwotō*, *ñwotō* and *ñutō* to show.

30.

The vowel *u* has been preserved in:

kúhù to taste, past a *kwóna*; *kwōjō* to sew, n. *kúòjò*.

ñwóbō to knead, n. *ñúòbò*;

gwòk-gúòk dog; *kwòm-kúòmì* chair; *tōjō* and *túòjò* to tie.

31.

Changes between *g* and *y*:

gēdō and *gyēdō* to build; *kēdō* and *kyēdō* to dig

fyér-fērì back-bone; *ñērō* to let the milk down, *ñyēdō* to milk.

The vowel *i* has been preserved in:

gētō to sacrifice, and *gítō*; *òbèch-óbíèch* reed

lyèch-lèch elephant; *kyédō* to refuse, n. *kíèdò*.

32.

y < *w*: *yèi* soul Di. *wei* *gwēlō* and *gyēlō* ring

gyēnō fowl

Any. *gwēnō*

kyédō to refuse Ga. *kwero*

lyēlō to save

Nr. *lwēl*

fyou heart Di. *pwou*

kyén horse

Any. *okwén*.

In most of these words the cause of *w* being transformed into *y* may be the following vowel *e*, *i*, which, being palatal, assimilated *w* into the palatal *y*.

Elision of an original *w*:

wōrō and *ōrō* to send, *órò* relative by marriage Ga. *wor*.

33.

lén war

Ga. *lwén* Ju. *lwén*

jē people

Ba. *gwéa*

dél skin

Ga. *odwél*

tōn egg.

Nr. *twōn*

ñénō much

Nr. *ñwan*

māgō to catch

Di. *mwók*

ñénō is probably < **nyén* < **ñwén* < **ñwan*.

In many of these examples it is to be noted that often a vowel preceded by a semivowel is short, but when the same word appears without a semivowel, the vowel is long: the quantity of the semivowel is added to that of the vowel.

34.

Elision of γ : $\gamma\acute{e}n$ and $\acute{e}n$ he.

Change between w , γ and r . — Though r is not a semivowel, it is to be treated here.

In a considerable number of words these three sounds may be interchanged at will. Compare what is said of the nature of γ in § 9. γ and w are closely related (they are interchanged in just the same way in Ewe); now the friction which is produced in forming γ is, by some individuals, transferred from the back-mouth to the point of the tongue, the velar friction becoming a lingual one, that is, instead of γ an r is pronounced.

$w\acute{o}t$, $\gamma\acute{o}t$, $r\acute{o}t$ house	$w\ddot{u}m\acute{o}$, $\gamma\ddot{u}m\acute{o}$ and $r\ddot{u}m\acute{o}$ to finish
$w\ddot{u}m\acute{o}$, $\gamma\ddot{u}m\acute{o}$ and $r\ddot{u}m\acute{o}$ to cover	$w\ddot{o}m\acute{o}$, $\gamma\ddot{o}m\acute{o}$ and $r\ddot{o}m\acute{o}$ to carry water
$\gamma\acute{e}j\acute{o}$ and $r\acute{e}j\acute{o}$ fish	$w\ddot{o}r$ and $r\ddot{o}r$ kings
wa , $w\acute{o}$ we, Di. $\gamma\acute{o}k$	$\gamma\ddot{r}\acute{h}\acute{o}$ and $r\ddot{r}\acute{h}\acute{o}$ to elect.

γ does not stand before i , o , and seldom before u ; here w takes its place: $na\gamma\acute{o}l\acute{o}$ - $na\ddot{w}ul\acute{i}$ axe; $\gamma\acute{e}t$ and $w\acute{o}t$ a season, $\gamma\ddot{o}d\acute{o}$ and $w\ddot{i}d\acute{o}$ to pound.

In $\gamma\acute{e}t$ - $w\acute{o}t$ the change from γ to w has caused a change from e to o .

35.

Change between y and γ :

$y\acute{e}$ and $\gamma\acute{e}n$ he;

$y\acute{a}$ I

Di. γa .

y sometimes corresponds to j in Nr. and Any.:

yan I	Nr. $j\acute{a}n$	$ya\acute{x}$ tree	Nr. $ja\acute{x}$
$y\acute{i}n$ you	Nr. $j\acute{i}n$	$yie\acute{p}$ tail	Nr. $j\acute{i}p$
$y\acute{o}$ road	Any. $j\acute{o}$	$y\ddot{e}m\acute{o}$ wind	Any. $jam\acute{o}$
$yw\ddot{o}n\acute{o}$ to cry	Any. $jw\ddot{o}k\acute{o}$ and $j\ddot{u}n\acute{o}$.		

Here probably j is the older sound; compare the analogous case, where in Shi. a j turns into y : 46.

36.

When a noun ending in u receives a vowel-suffix, a w is inserted between both; nu lion $nuw\acute{i}$ lions; or, if u is part of a diphthong, it becomes w : $fy\acute{o}u$ heart, $fy\acute{o}w\acute{a}$ my heart; see 135.

Change of Consonants.

Interchange.

37.

Some consonants may be interchanged at will, one individual preferring the one, another the other consonant; often the same individual in the same words now uses the one, a little while later the other consonant. The younger generation of the people, and chiefly all strangers speaking the language, prefer the fricative sounds.

These consonants are :

ch and *sh* *ɕ* and *ʃ* *t* and *s* *p* and *f* or *f*.

According to the general laws of evolution in African languages, *ch* *t* *ɕ* *p* are to be regarded as the older, *sh* *ʃ* *s* and *f* *f* as the younger sounds. — *t* never changes with its corresponding sound, which would be *s*; the natives are not able, unless expressly taught, to pronounce an *s*.

Assimilation.

The consonants *k ch t ɕ p*, when standing at the end of a word, can be pronounced in two ways. They are voiceless, that is a real *k ch t ɕ p* is to be pronounced, if 1. the word stands alone or at the end of a sentence; 2. if it is followed by a voiceless consonant. They are voiced, that is, they are to be pronounced *g j d ɖ b* 1. if they are followed by a voiced consonant, 2. if they are followed by a vowel (an exception to this rule see 139 and 143). But these consonants are always written voiceless. This rule is suggested merely by practical regards: it would, for instance in school-practice, be troublesome, to write the same word with different sounds.

Real pronunciation

ɕɔg jal
ɕɔk t̥ɛrɔ
rɪɕ lɔbɔ
rɪɕ t̥ɔ
kwɔɖ obwɔn
kwɔɖ t̥ɛrɔ

Usual writing

ɕɔk jal the cattle of the man
ɕɔk t̥ɛrɔ the cattle of the people
rɪɕ lɔbɔ the king of the people
rɪɕ t̥ɔ the king died
kwɔp obwɔn the talk of the stranger
kwɔp t̥ɛrɔ the talk of the people.

If one consonant of a word is interdental, the rest of the consonants in the same word, if *t*, *d* or *n*, become in most cases likewise interdental:

ɕan man, *ɕɪɕɔ* to make straight, *ɕɔɕɪn* hot season, *ɕɔɕɔ* to suck, *ɕuɔɕɔ* to rise, *t̥ɪt̥ɪɕɪ* a pole for pulling boats; in some connections even the consonant of another word may become interdental: *yaɕ* tree, *ɕuɕɪ* large, *yaɕ ɕuɕɪ* a large tree; between *ɕ* and *ɕ* the tongue does not change its position. But observe: *t̥a t̥yɕlɔ* heel, literally "base of the foot", here each of the two words is still felt as independent, therefore no assimilation takes place.

Assimilation is also to be observed in the law of nasalization:

$k + n > \tilde{n}$	$ch + n > \tilde{n}$
$t + n > \tilde{n}$	$t + n > \tilde{n}$
$p + n > \tilde{m}$	$gɔ + n > \tilde{n}$
$jɔ + n > \tilde{n}$	$dɔ + n > \tilde{n}$
$ɕɔ + n > \tilde{n}$	$bɔ + n > \tilde{m}$

Examples see 140.

38.

39.

40.

Consonants influenced by vowels.

41. a) A mute voiceless consonant standing between vowels generally shows a tendency of becoming voiced. Thus nearly in all verbs in the present tense the second consonant is voiced: *kādo*, *gōdo*, *gōgo*, *kōbo* etc.; and in those which have preserved a voiceless consonant, often, when the word is spoken rapidly, the consonant is pronounced almost voiced, or at least not as *k t* etc., but as a somewhat hard *g*, *d*, etc. (what in German phonology is called "voiceless lenis").

b) See 38.

42. Change between voiced and voiceless consonants.

1. See 26, Assimilation.
2. See 41, Consonants influenced by vowels.
3. Sometimes the consonant beginning a word shows a change between voicedness and voicedlessness:

Bachōdo and *Pachōdo*, Fashoda

dākhgi and *tākhgi* dura-stick

bā and *pā*, or *fā* not

qok mouth Any. *tok*; *dāk* pot Nr. *tak*

gē they, probably reduced from *koē*; see 131.

4. In the formation of plural a voiced consonant often turns voiceless: *afudo* pl. *afuti*; see 107.

43. Combination of Consonants.

The Shi. does not combine two or more consonants in a word without an intervening vowel. A consonant may be combined only with one or more vowels or with a semivowel, never with a second consonant.

44. If in the connection of noun and possessive pronoun or in the formation of plural two consonants meet together, one is always dropped:

nal boy *nal ra* my boy > *nāra*

yino fisherman plural *yit* < **yint*

nal ri thy boy > *nāri*

yech belly plural *yēt* < **yecht*

pach village *pach rē* his village > *pārē*

dyel goat plural *dyek* < **dyelk*

wich head plural *waŋ* < **wachŋ*

woŋl gourd plural *lōt* < **woŋlt*

An *n* has been dropped in certain cases of genitive-formation, *qok n tēro* becoming *qok tēro*; see 127.

45. If two consonants of two different words meet together,

a) both consonants may be preserved; this is generally the case, when the first of the two consonants is a liquid or a nasal one; *jal mēkē* some man; *Gol bātē* a proper-name, *Agun juŋk* a proper-name; but *āgōn gēn* "where are they" becomes *āgō gēn*; and *kal wun* your fence > *kal ūn*.

b) the 'helping vowel' is inserted: *lēch* tooth, *lēche lyeche* the tooth of the elephant; see 127.

c) a mute consonant is sometimes dropped:

ḡok cattle, *ḡo riḡ* cattle of the king
pach village *pā riḡ* village of the king
bat arm *ba jal* arm of the man.

d) *ch* turns into *y*, that is, an unsyllabic *i*:

wich head *wiy pām* head of the table
yech middle *yey nam* middle of the river.

Changes of single consonants.

46.

k. An original *k* is dropped in:

<i>wa, wə</i> we	Nr. <i>kən</i> < * <i>kwən</i>	<i>warə</i> shoe	Nu. <i>kwari</i>
<i>winḡ</i> bird	Ba. <i>kwen</i>	<i>orāp</i> spider	Nu. <i>korābe</i>
<i>um</i> nose	Ju. <i>kum</i>	<i>wūmq</i> to cover	and <i>kūmq</i> < * <i>kwumq</i> .

The opposite state is in:

kwōrq cotton Ga. *waro* *kōnḡ* to pour out Ga. *oto* < **kwonḡ*.

Perhaps the primitive state in all these words is a beginning *kw*.

An original *k* has turned into *ch* in

chāḡo to walk Di. *kat*, *kawt* *kēch* bitter Nu. *kagal*, stem **kak*
kwach leopard Bo. *kogo*, Ba. *koka*.

An original *k* has turned into *t* in *alilit* bat, Di. *alich*, Ga. *olik*; here *k* > *ch*
 > *t*, *k* being the oldest, *t* the youngest form.

g. A primitive *g* has turned into *j*:

jē people, Ba. *gwea* tribe.

ch. *ch* has become *y* in connections described in 127.

j. *j* has become *y* in *wājə* aunt, and *wāi* (*wāy*).

t d, and t ḡ.

1. At the beginning of a word; *t* > *r*.

rēmḡ blood Bo. *trama* *rēmḡ* and *tēmḡ* to fetch water, Ga. *tuomo*.

t > *r*: *tumḡ* and *rumḡ* to finish.

2. Within or at the end of a word.

t > *r*: *dwatḡ* and *dwergḡ* to wish, *tyetḡ* and *tērgḡ* to carry; *gər* and *gət* corner.

t, d > *l*: *kētḡ* and *kēlḡ* to throw *kwātḡ* and *kwālḡ* to steal

kwotḡ to drive past *kwola* *tēdḡ* to shave and *lyēlḡ*

notḡ to spit past *nol* *yādḡ* to curse and *yālḡ*

gēdḡ to scratch past *gēl* *gwidḡ* to wink with the lips, *gwēlḡ* to wink.

t, ḡ > *r*: *nētḡ* to laugh, n. *nyērḡ* *yiedḡ* to cut, past a *yigr*

riḡ king pl. *rōr*, *obēḡ* and *byergḡ* womb

rōḡḡ thirst Ga. *orwor*

wəḡ steer, but *wgr* *gət*, and *wgr nam tai* a certain kind of steer.

Concerning $t > r$ (and $\xi > r$?) it may be remarked that in Nr. a final t is followed by a strong hissing sound, which sometimes turns into a rolled r , and thus makes the t disappear altogether. In the same way t may have become r in Shi., the tr in Bo. meaning an intermediate stage between t and r .
 $\xi \dot{d} > l$: $\xi \dot{a}d\dot{o}$ to cook, past $\xi \dot{a}l$ $w\dot{i}d\dot{o}$ to change, past $w\dot{e}l\dot{a}$.

More examples for these changes are to be seen in 182; there also the functions of some of the changes are described. The changes of consonants into the corresponding nasal sounds are treated in 140.

The changes of $t \dot{d}$, $\xi \dot{d}$ to 1. r , 2. l , and 3. n are doubtless to be traced back to different causes. — Observe also that $t \xi$ at the beginning of a word change into r only, in the middle or end of a word they may change to r or to l .

INTONATION.

47. As in other Sudan languages, the intonation is an important and essential part in Shilluk grammar. Without paying close attention to it, it is not possible to master the language. Intonation is not to be confounded with *accentuation*, which means the stress laid on a particular syllable or word. Intonation means exclusively the highness or lowness of a syllable compared with other syllables. Each syllable has its own tone, which cannot, as is the case in European languages, be changed at will, but is altered only under certain conditions.

The tone can lie on vowels, and on consonants which have the function of vowels: $n \ m \ l \ r$. If in diphthongs only the first vowel has a tone-mark, it is understood that the second vowel has the same tone.

48. The Shi. has three original tones: a high tone, marked thus: \acute{a} , a low tone: \grave{a} , and a middle tone: \tilde{a} . Two tones, and in some cases even three, may combine on one syllable. Generally it is the high and the low tone, which unite on one syllable; so we have the combinations low-high $\grave{\acute{a}}$ (rising tone) and high-low $\acute{\grave{a}}$ (falling tone). In the first case the vowel begins with a low tone and then rises; in $\acute{\grave{a}}$ it is the reverse: at first a high tone, which is lowered at the close of the sound. According to my observation in both cases the high tone is of longer duration than the low, and it seems to me that a particular stress lies on it (see below).

There are also combinations of the high and middle tone $\acute{\tilde{a}}$, these are fairly frequent, while I have not met with a middle and high tone. One example of three tones on one syllable is given below.

49. The rising and the falling tone generally occur on syllables with a long vowel, but they are also met with on short vowels, just the falling tone often does so.

In this case the high tone is clearly prevalent, only just before the sound is stopped, the tone is lowered.

It is difficult to describe the tones or to give analogies for their pronunciation from European languages. In this particular case it is still less advisable, as the author of this book does not write in his own language, and does not feel sufficiently acquainted with English to give examples from it for illustrating the pronunciation of the tones.

[The English as well as other European languages does have different tones, one syllable or word being pronounced higher than others. The difference between European and Sudan languages is, that in the first the observation of the tone is not indispensable in speaking, the meaning of a word is not altered, whether it be pronounced with a high or a low tone; but in Sudan languages the tone is just as essential and integral as are vowels and consonants. Two words with the same sounds, but different tones, are quite different words, which in their etymology and meaning have nothing to do with each other, the conformity in the sounds is in this case to be considered as mere accidental. — On the other hand in European languages the *stress* or *strength* laid on a word is essential, it distinguishes the syllable or word which conveys the chief thought from those which are less important.]

Only some examples of each tone and combination of tones are given here; their pronunciation must be acquired by hearing them from the natives. The student should let a native pronounce these and other examples repeatedly, so long till he is not only able to hear the differences, but to imitate them to the satisfaction of the native. (To do that, one must really try to wholly quit the European mode of pronouncing a word; to give one example: When we pronounce a single word, or, the last word of a sentence, we generally lower the tone of the sound; the Shi. cannot do so, unless the word has a low tone; if it has a high tone, he will pronounce it high, whether it stands at the end of a sentence or not; just mark the first examples which follow here.)

Examples.

High tone: *lén* war, *fén* ground, *yán* I, *gén* they, *dyél* goat, *óbí* foam.

Low tone: *tèrò* people, *àrà* now; *gèà* cattle, *pì* water. The high and low tone are easily distinguished, when both meet together: *àkyèl* one, *àdèk* three, *tyèlò* foot, pl. *tyél*; *ká è kò* and he said; *ják àk* these chiefs.

Middle tone: is not so easily distinguished, and may be confounded with the high tone. Examples: *òwòr* cock; the second tone is a little lower than the first, yet it is distinctly not low; *gát* pl. *gât* riverbank; *kífa* in order that.

Rising tone: *gé bèn* all of them, *òwòr* hyena; (these examples are easy, be-

50.

51.

cause a high tone precedes the rising one, the tones are like this: ~; mark the difference between "cock" and "hyena"!); *fúk* a water-pot, *yǎ* road, *Dák* a proper-name.

Falling tone: *é tǎk* he is absent, *tǎk* is hard. When a high tone is followed by a low tone in the following syllable, the high tone itself sometimes is lowered at its end, so that instead of **ábà*, sometimes **ábà* is heard.

High and middle tone: *duwén* when? *wú kǐ mǎn* you and who? *é* yes.

High-low-high tone: *dút* dowry.

In the texts and dictionary the high-middle tone is generally rendered by high-low tone.

52.

Examples of words which have the same sounds but different tones:

<i>ótwoǎn</i> cock	<i>ótwoǎn</i> hyena	<i>léu</i> hot season	<i>lèu</i> a small lizard
<i>lànǎ</i> nebbak-tree	<i>lànǎ</i> to spend the night	<i>má</i> which	<i>mǎ</i> aunt
		<i>màr</i> green	<i>már</i> because
<i>lǎu</i> skin	<i>lǎu</i> spittle	<i>ókǎk</i> a fish	<i>òkǎk</i> egret
<i>lǎlǎ</i> flint-stone	<i>lǎlǎ</i> to be smooth	<i>wàn</i> year	<i>wán</i> eye.

53.

But such words are not nearly so frequent here as they are in western Sudan languages; this is so chiefly from three causes:

1. the words consisting of only one consonant and one vowel, which prevail in the western Sudan, are not numerous in the eastern languages, these last having augmented the primitive stem by prefixes and chiefly by suffixes; see 63. These additions were in most cases a sufficient means for distinguishing the stems from each other, thus the distinction by tone became in many words superfluous, and consequently disappeared, or was mechanized.

54.

2. In the eastern languages, at least in some of them, the tone developed into quite a different function, which the western Sudan languages do not have. Here the tone is exclusively *etymological*, that is two or more words which have the same sounds but are of quite different etymology, are distinguished from each other by different tones. In the eastern languages this function is also preserved, but it is almost being suppressed by the *grammatical* function of the tone, that is, *grammatical categories are expressed by difference of tone*. Copious examples for this rule, which is a characteristic feature of the Shi., are given in 122 ss.

55.

A few illustrations will suffice here:

a) singular and plural by different tones:

<i>kyén</i> pl. <i>kyén</i> horse	<i>dák</i> pl. <i>dǎk</i> pot
<i>byèlǎ</i> pl. <i>byél</i> dura	<i>jách</i> pl. <i>jách</i> shoulder
<i>bói</i> pl. <i>bói</i> net	<i>ókǎr</i> pl. <i>ókǎr</i> ford
<i>ǎók</i> pl. <i>ǎók</i> mouth	<i>alún</i> pl. <i>alún</i> somersault.

- b) the vocative always receives high tone on the last syllable:
bòdò smith, but in addressing: *bòdó!* o smith!
màyò mother, but in addressing: *màyó!* o mother!
nàtò man, but in addressing: *nàtò!* o man!
Dāk a proper-name, but in addressing: *Dág!* o Dāk!
- c) The personal pronouns have high tone; see 130. Note also the mechanized tone in the possessive pronouns and the numerals, 134, 152.
- d) the tenses and modes of the verb are distinguished by tone:
to eat: present active *chàmò*, passive *chām*, verbal noun: *chām*
to work: present active *gègò*, passive *gwók*, verbal noun: *gwók*.
3. Into the Shi. the accentuation or stress (the dynamic tone) has, probably by hamitic influence, been introduced, and it is often difficult to distinguish intonation from accentuation. This is not so much the case in single words, but in groups of words, in which stress is laid on a particular word; generally this is a word with high tone, so that high tone and stress unite on the same word or syllable; and on the other hand, a stress falling on a low tone, raises the tone of the syllable.

56.

Change of Tones.

57.

The intonation is in Shi. not of that regularity which is found in the western Sudan languages. Though most changes obey fixed laws, yet many seem rather arbitrary, and I have sometimes met with the baffling fact that a word or a connection of words were, at different times, pronounced with different tones. Generally a word, when pronounced single, has its fixed tone, but in connection with other words the intonation changes very strongly, adapting itself to or contrasting with, its neighborhood (*rhythmical* tone).

Most of the changes may be classified under two headings, viz. assimilations and dissimilations.

Assimilation of Tones.

58.

yít pl. *yít* ear; but *yíté* *kyé* ears of the horse
òkòk pl. *òkòk* flower, but *òkòkí* *yaí* blossoms of the tree
àtòp pl. *àtòp* bag; but *àtòpé* *nàtò* the bags of the man.

In all these words the plural has low tone; but in connecting the words with a genitive, a high-toned *é* is added; the high tone of this *é* causes the preceding syllable to become also high.

gúòk dogs *á* my, *gúóká* my dogs; this is analogous to the preceding examples. *ká* "and", *é* "he", *kò* "said" but connected: *ká é kò*.

yá I *gègò* work, *yá gègò* I am working; the low tone of *gègò* causes the *á* of

yá to add a low tone to its high tone; this low tone on *á* is, however, pronounced but very faintly, sometimes only *á* is heard.

Dissimilation of Tones.

59. *gín* thing *àn* this, but *gín* *àn* this thing, *gík* *àk* these things.
nàn crocodile *àn* this, but *nàn* *àn* this crocodile.

Here the reason of the low-toned noun becoming high-toned is the stress which is laid on the noun.

Many references to intonation will be found in the following paragraphs, they are treated there together with the grammatical functions they exercise.

Accentuation.

60. In words with more than one syllable the accent (or stress) lies on the stem-syllable. When a syllable with low tone has the accent, this low tone frequently becomes high.

SECOND SECTION: FORMATION OF WORDS.

The stems of the Shilluk-words are monosyllabic. A word may consist in

1. a vowel.

á sign of the past, *á* it is, *â* which, *ú* forming the future; and the personal pronouns when suffixed: *a*, *i*, *é*; but these last, being unseparably connected with another word, are not independent words; and the rest are likewise mere particles; no noun or verb in Shi. consists in a vowel only.

2. a consonant and a vowel.

This is the oldest form of the word in the Sudan-languages (comp. Die Sudansprachen, page 14), but is not very frequent in Shi. now. Examples: *bâ*, *fâ* not, *bâ* in order to, *bû* to have not, *cha* time, *cha* to be going to, *chi* wife, *chê* to begin, *chû* bones, *dâ* to have, *dâ* sign of perfect, *dê* but, *ga* piece, copy, *gé* they, *gê* him, *gû* a big fish, *jê* people, *kâ* to go, *kâ* place, *ké* with, *ko* to say, *kû* thief, *mâ* aunt, *ma* because, *mi* mother, *nâ* as, *né* as, *né* to use, *na* child, *nu* lion, *pi* water, *rê* why, *wâ* we, *wû* you pl., *yâ* I, *yé* you, *yô* road.

Not in all these words the primitive form, consonant + vowel, is original, some are apparently shortened from longer forms, but in others it is not clear, whether the short forms are mutilated from longer ones, or whether the words consisting in more than one consonant and one vowel have evolved from the corresponding primitive forms. Compare these examples:

bâ, *fâ* not, *fâ* it is not

bâ in order to, probably from *bia*
to come

bi to come — *bia* to come

bû to have not — *bûnê* to have not

cha time — from *chan* "day, sun"

cha to be going to — *chamê* to be
going to

chi wife — *chyek* wife

chê to begin — *châgê* to begin

chû bones, sing. *chôgê*

gi thing — *gin* thing

kâ place — *kâch* place

kâ to go — *kâdê* to go

ko to say — *kôbê* to say

ma because — *mar* because.

3. a consonant and a diphthong.

bai buttermilk, *bêi* mosquito, *bôî* net, *lâi* game, *lâu* cloth, *lâu* far, *lau* spittle, *nau* thus, *nau* cat, *yêi* boat, *yêi* hair.

4. a consonant and two vowels.

bia to come; this is probably derived from *bi* to come.

5. a consonant, vowel, and consonant. This is by far the most fre-

61.

62.

63.

64.

65.

66.

67.

quent form; it may be called the characteristic form of the word in Shi., about 90 % of all *stems* of the language having this form.

bāt arm, *bāk* fence, *bān* a cow, *bān* behind, *bār* long, *bēch* bundle, *bēt* spear, *bōl* a mat, *gōl* fence, *kal* fence, *kōt* rain, etc.

68.

In my comparative study "Die Sudansprachen", I have shown the original word in Sudan to consist in one consonant and one vowel, all other elements in a word being later additions. As is seen under 2., this original form is not frequent in Shi., the standard form being here consonant + vowel + consonant. Accordingly these words ought to be demonstrated as having evolved from words with one consonant and one vowel only; the second consonant should be traced as a later element. That is, however, until now possible only in a small minority of cases. This may be explained from the fact that the eastern Sudan languages have, for a comparatively long time, had their own development, separate from that of the western languages, and under the influence of languages of different character.

I have found, however, a number of words which, being identical in their first consonant and vowel, and differing only in the second consonant, have the same or a similar meaning, which makes it probable that they are of one origin, and consisted originally in one consonant and one vowel, but differentiated their meaning by adding a second consonant. In some of the examples there is a semivowel between the first consonant and the vowel, which, according to 21, 22, has arisen from a vowel, so that here two vowels are to be supposed.

69.

Examples.

<i>bāgq</i> to make a fence	} < *bā	<i>fēchq</i>	} to ask	} < *fē, *fia, with the supposed meaning of "to say"
<i>bājē</i> to tie together		<i>fyēchq</i>		
<i>bāno</i> ,	} to make a mistake	<i>fēmō</i> to gainsay	} say"	}
<i>bānq</i>		<i>fēdq</i> to lie		
<i>bājē</i> to err	} < *bā	<i>fōgq</i> to be bruised	} < *fo, fua	}
<i>chōk</i> it is finished		<i>fōjē</i> to rub, brush		
<i>chōtē</i> it is finished	} < *chō	<i>gōdq</i> to loosen	} < *gō, gua	}
<i>chwōbq</i> to pierce		<i>gōtē</i> to loosen		
<i>chwayq</i> to pierce	} < *chua	<i>kāgq</i> ,	} to ache, pain	} < *kā
<i>gōdq</i> to scratch, dig		<i>kāgq</i>		
<i>gōtē</i> ,	} to scratch	<i>kājē</i> to bite, ache, pain	} < *kē	}
<i>gwanq</i>		<i>kētē</i> to throw		
<i>gōbq</i> to scratch	} < *gua	<i>kētē</i> to dash, shatter, split	} < *kē	}
<i>fūgq</i> to be sharp		<i>kā</i> to go		
<i>fālq</i> knife	} < *fā	<i>kādq</i> , <i>kēdq</i> to go	} < *kā	}

<i>kōd̥</i> to blow	} < *kō
<i>kōn̥</i> to blow	
<i>kwōd̥</i>	} pole < *kua
<i>kwār̥</i>	
<i>kū</i> thief	} < *ku, kua
<i>kwāl̥</i> to steal	
<i>kwās̥</i> to take	} < *kua
<i>kwōg̥</i> to take	
<i>kway̥</i> to herd	} < *kua
<i>kwōd̥</i> to drive, herd	
<i>mwōn̥</i> to plaster	} < *mu, mua
<i>mūl̥</i> to plaster	
<i>má</i> because	} < *ma
<i>már</i> because	
<i>awa</i> yesterday	} < <i>awa</i>
<i>awar-awa</i> the day before	
yesterday	

<i>nōg̥</i> to vomit	} < *nua
<i>not̥, nōot̥</i> to spit	
<i>kāg̥, kēt̥</i> split	< *kā
<i>fwōj̥</i>	} to thank < *pua
<i>pāk̥</i>	
<i>rōb̥</i> to string beads	} < *r̥
<i>rōt̥</i> to sew	
<i>tēn̥</i> to pour out drop	} < *t̥
by drop	
<i>tēn̥</i> to strain beer	} < *tua
<i>tōn̥</i> to pick	
<i>twār̥</i> to pick, gather,	} < *tua
clean	
<i>wōd̥</i> to pull out	} < *wo, wua.
<i>wōr̥</i> to pull out	

6. Consonant, semivowel, and vowel, which may again be followed by another augment.

These forms are also very frequent.

kwā grandfather, *kwī* some, *kwot* shield, *gwōk* work, *kwōp* talk, *kwak* cow-house, *kwōl* gourd, *kwach* leopard, *kwāl̥* to steal, *kwak̥* to embrace, *kwān̥* to swim; *fyech̥* to ask, *kyēd̥* to refuse, *gyēn̥* fowl, *tyēl̥* foot, etc.

In 21, 22 I have, with the help of related languages, tried to show that in many, if not in all, cases the semivowel is to be traced to an original vowel, so that here also the primitive stem would be one consonant and one vowel.

Compare:

<i>nūd̥</i> to cut	} < *nu + a	<i>kū</i> thief	} < *ku + a
<i>nāl̥</i> to butcher		<i>kwāl̥</i> to steal	
<i>nōl̥</i> to cut		<i>kwān̥</i> to swim	} < *ku + a.
		Nu. <i>kuŋe</i> to swim	

For more examples see 69.

7. The forms 5 and 6 may have a vocalic suffix, which consists a) in the vowel *q̥*; it is added to the verb in the present tense, and to the singular of many substantives.

gōg̥ to work, *kād̥* to go; *jāg̥* chief, *jāl̥* man, *obwōt̥* white man, *an̥t̥* an ant, *ākwōt̥* loin-cloth, etc.

In certain words this *q̥* may be pronounced or dropped at will: *obwōt̥* or *obwōt̥*, *jāl̥* or *jal̥*; moreover it is sounded so slightly, that one very often

70.

71.

overhears it. — In the Nuer language *o* is a suffixed demonstrative pronoun; it may originally have had the same meaning in Shi.

In the following cases a verb is formed from a noun by adding *o*: *wich* head, *wijə* to make a roof ("a head") *lach* urine, *lājə* to piss.

b) in the vowel *i*: stem *rūm* to cover, *rūmi* a cover; stem *chām* to eat, *chāmi-chami* a bait; stem *gəj* to strike *gəj-i-gòchis* word.

c) the plural-suffixes see.

72.

8. Words with prefixes.

The Shi. has two vocalic prefixes, *a* and *o*. In most cases these prefixes have a distinct function: *by prefixing a or o to a verb, the verb becomes a noun*. This is a law prevailing in very many Sudan languages, eastern as well as western. Examples.

73.

bū to have not — *àbū* poor

chāgə to compose a song —
achak poet

chemə to make straight, to aim
— *àchem* straight

gētə to bless — *àgētə* blessed

gwēnə to pick up — *àgwēn* a
bastard child (a child
"picked up")

kārə to branch off — *akar*
branch

kworə to winnow, *àkwor* husk

lūnə to be turned upside down
— *alūn* somersault

māt (to be) slow — *ámāt* a
stork

nəgə to kill — *ánəkə* spirit of
a deceased person

bugə to press the bellows —
óbúk bellows

chōdə to break off — *óchōdə* a
cow whose horns are
broken, a hornless cow

dikə to darken (said of the sun)
— *odīnə* cloud-shadow

rəgə to hollow — *órəgə* hollow

tīnə to raise, lift up — *ótīnə*
stones raised up, dam

tōrə to make a ford — *ótōr* ford

dōlə to swing — *òdōlə* swinging

kəgə to blossom — *òkək* flower

kənə to stimulate — *òkən* stimu-
lating

rēnə to be astute — *òrək*
astuteness

təwə to wag — *òtəu* wagging.

The prefix *o* often designates persons as descendants of other persons, as members of a tribe or nation:

wājə sister *owājə* the child of the
sister

nājə the mother's brother, *onājə*
the mother's brother's child

chōl Shilluk *óchōlə* a Shilluk man

jānə Dinka *ojānə* a Dinka man

mājə the mother's sister *omājə*
the mother's sister's child

Dák name of a king *Ódák* the
son of *Dák*.

bwən foreign *obwənə* a stranger,
foreigner.

In some cases *a* or *o* are prefixed to a noun, thus giving it a peculiar sense:

lwēdɔ finger — *alwēdɔ* a dura
which has four ears, like
the four (long) fingers of
the hand

mal front — *àmálɔ* the first
tuñ horn — *atunakyeɔ* "uni-
corn": rhinoceros.

Not all words with a prefix can be derived from words without a prefix, for example:

àbàch a certain cow, *àbán* hammer, *àbích* five, *àbúrè* bushbuck, and many others.

In some words the prefix may be omitted at will:

atēgo and *tēgo* bead

oyīno and *yīno* fisherman.

There are some other words beginning with a vowel, but here apparently the vowel is not a prefix:

àk these, *àn* this, *àchà* these, *áfà* in order that, *én* he, him, *ōrɔ* to send, *órè* relative by marriage, *ànò* what?

In some of these a beginning consonant can be shown to have been dropped: *én* < *ɣén*, *ōrɔ* to send < *wōrɔ*; *órè* relative by marriage is in Ga. *wor*; in *ànò* "what" *à* is evidently the deictic particle: "it is".

9. Reduplication is very rare. I have only met with one single example: *yiyi* to be possessed by a spirit.

The Shilluks like to repeat a word or grammatical form which is to be emphasized: *é kēdɔ*, *kēdɔ*, *kēdɔ* he was going, going, going: was going on for a long while; *gɛ bēnè bēnè bēnè bēnè* they came all, all, all: all of them came; *lɛu lɛu lɛu* very far away; *é chákí chákí* he approached slowly, stealthily; *yá nèn*, *yá nèn* I looked closely.

Recapitulation.

The word in Shi. may have the following forms:

1. *a*, 2. *ba*, 3. *bau*, 4. *bia*, 5. *bat*, 6. *bwa*, *bwat*, 7. *batɔ*, *bwatɔ*, 8. *obat*, *obato*, *obwatɔ*; 9. *baba*.

COMPOSITION OF WORDS.

Nearly all compound words in Shi. consist in two or more nouns, which stand to each other in genitive relation; they are, properly speaking, no compound words, but two distinct, independent nouns; compare:

wan ágàk "eye of the crow"

a kind of red dura

wan Níkàn "eye of Nyikang"

east

wan iu "eye of lion"

a kind of red dura

wiy iu "head of lion"

story, tale

wiy kyɛ "head of horse"

riddle

78.

wañ wqt "eye of house" window
ʒa tyèlò "basis of foot" heel.

Sometimes the single part of combinations cannot be identified:
wá jàl né nārò a kind of red dura *ʒaʒə̀* a pole for pulling boats
wañ wure lwal south *ʒakrigi* a little axe (these last three
ʒàye dà gāk a cow, black with white are compounds with *ʒa* "ba-
throat sis").

Proper-names are often compounds: *Kwaʒ Kεr*, *Koyikwɔn*, *Áwòdhoḡi*, *Akùrù-wár*, *Awarejwɔk*, *Óbàyàbwijèp*, etc.

Many of these combinations are no doubt whole sentences, which have been united into one word.

79.

Some nouns, being frequently combined with other words, help to form certain grammatical categories:

na, in compositions often *ne* "child, young one" forms diminutives, it frequently also designates nouns with a certain quality, similar to the Arab *abu* "father":

na yaʒ a small, young tree *na rōje* a young heifer, a calf

na riʒ son of a king, prince *na kōrɔ* cotton seed

na gɔl "child of the enclosure": wife

na bān "child behind": slave, servant, liege-man

na kwách, *na leʒ*, *na fèlwɔt* names for cows;

Nèlwoák, *Nenàró*, *Nèjwàdò*, *Nègér*, *Nelyɛch*, proper names of persons and places.

80.

pá < from *pách* "village, settlement, home" is frequently used in forming names of places:

Páchòdò, *Fámaʒ*, *Fàdèt*, *Fáʒù*, *Fábúr*, *Fàdeàn*,¹ *Fanikan* (also *Fenikan*), *Fákàn*, etc.

81.

jal, pl. *jɔk* "man" may designate the acting person or a possessor, it can be combined with a verbal noun or an original noun:

<i>jale hɔk</i> "man of washing"	washerman
<i>jal nial</i> "man of butchering"	butcher
<i>jal lén</i> "man of war"	warrior
<i>jal yaʒ</i> "man of tree"	medecine man, doctor
<i>jal kɛr</i> "man of richness"	rich person.

82.

nate, pl. *tyen* man, person, is used in the same way as *jal*:

<i>nate nɛk</i> "man of killing"	murderer
<i>nate kwáyyò</i> "man of herding"	herdsman
<i>nate nial</i> "man of butchering"	butcher
<i>nate kɛr</i> "man of richness"	rich man
<i>nate jwɔk</i> "man of sickness"	sick person.

¹ Note the assimilation of tone!

A peculiar kind of compound nouns is formed by *nān*, the nasalized form of *nate* "man, person"; *nān* is properly "the man", "this man", see 138. It may be combined with a noun, or, what is more frequent, with a verb in the present tense, and with a verb in the passive:

<i>nān e dācho</i> , <i>nān a dācho</i>	"the person is a woman"	the woman
<i>nān lōjo</i>	"the man (is) black"	a black man
<i>nān chwoqr</i> , <i>nān e chwoqr</i>	"the man is blind"	a blind person
<i>nān e lēdo</i> , <i>nān lēdo</i>	"the man (he) is shaving"	one who is shaving
<i>nān e kōk</i>	"the man (he) is hired"	a hired person.

In the following compound nouns the first part of the composition is known, but no more existing independently in the language.

tedigq a red-brown cow, *teduk* a grey cow, *tetan* a black cow, from **te* cow; compare Nu. *ti* cow, Ba. *ki-ten* cow. Compare also: *dean* cow < **de yan*, Nr. *yan*; *dok* < **de rok* cows, Nr. *rok*. In both cases the word in Shilluk has two components: **de* and *yan*, *rok*.

The last consonant of the ruling noun undergoes a change in these words:

<i>warnamtai</i> a certain cow	} from <i>wqz</i> "steer".
<i>wregdēt</i> a certain cow	
<i>wātyēbyēk</i> a certain cow	

83.

84.

85.

THIRD SECTION:

GENEALOGICAL RELATIONS OF THE SHILLUK LANGUAGE.

THE DIALECTS OR DIVISIONS.

86.

The Shilluk language is not confined to one single territory, but is spoken in different parts of the White Nile region, some of which are situated at considerable distance from one another. The largest section of Shilluk-speaking people live in what is generally called the Shilluk country, and only this part is known under the name of Shilluk people. The rest of the tribes speaking the same language have each their own name, both for people and language, but their languages are essentially one in structure and vocabulary with the Shilluk proper. There are, of course, dialectical differences, which are the natural consequences of the language being separated into locally different branches, so that each branch had its own way of development, and was in some measure influenced by its respective neighbour; but the following examples will make it evident that they are to be regarded as dialects of one language. It is to be noted that not only the selection of words given below are identical, but, as far as I have been able to judge, about 90% of all words in these dialects are uniform, and so is the grammatical structure; the only remarkable deviation is that Gang (Acholi) has a noun-forming prefix *la-*, pl. *lu-*, which is Hamitic and corresponds to the Masai "article" *ol* pl. *il*.

87.

The dialects or divisions of the Shilluk language are:

1. *Shilluk* proper.
2. *Anywak* (*Atwak*, also *Anuak*); it is spoken a) on both sides of the Sobat between the Dinka Tribe Gnok (*Nok*) and the Nuers, south-east of Abwong; b) in Abyssinia on both sides of the river Baro; c) in Abyssinia between the rivers Gelo and Akobo.

The Anywak has been somewhat influenced by its neighbour, the Nuer; some grammatical formations coincide with those of Nuer. But during my stay in the Shilluk country I have convinced myself that it is possible without considerable difficulty to converse with an Anywak man in Shilluk. The Abyssinians call the Anywaks Jambo.

3. *Jur*; is spoken between the 7th and 8th degree of n. lat. and about the 28th and 29th degree of eastern longitude.

4. *Dembo*; is spoken to the north-west of Jur, on both sides of the Bahr Dembo.
5. *Belanda*; is spoken south to south-west of the Jur, the habitat of both being separated by the Bongo or Dör.
6. *Ber* (*Bēr*); is spoken south of the Bongo country and east of the Belanda, on the right bank of the Suš river.
7. *Beri* (*Bēri*) is spoken in the province of Mongalla, on the right bank of the Nile, north-east of Lado.

On the map of A. E. S. the Beri ("Berri") are also called Beir; from this it is probable, that Beri and Ber are identical, Beri being the plural form of Ber. Again according to Schweinfurth¹ the Bongo designate the Jur by the name of "Behr", and on the map of A. E. S. in the habitat of the Ber the name "Jur" is put in; this seems to show the very near relationship of Jur, Ber and Beri; and as Belanda lies close to Ber, these two can also be nearly or totally identical.²

8. *Gang* (*Gañ*) or Acholi; is spoken in the country situated east, north-east and north of the Nile between Lake Victoria and Lake Albert. — The name Acholi, also Shuli, is evidently identical with the name of the Shilluk: *Chōlg*, the *i* in Acholi, Shuli denoting the plural.
9. *Nyifwa* (*Nīfwa*) or Ja Luo, also called Kavirondo; is spoken in part of the Kavirondo-country, in the north-east coastlands of Lake Albert, round the Kavirondo-bay.
10. *Lango* (Kitching: Umiru); is spoken in the Bukedi district, north and north-east of Lake Kioga. Kitching in his Grammar of the Gang Language page VII says: "The northern Bakedi or Lango seem to be distinct from the Umiru, and their dialect is unintelligible to the Acholi." But the words which Johnston gives under "Lango", are clearly a dialect of Acholi and Shilluk proper.
11. *Aluru* (Kitching: Alur); is spoken in the country north and north-west of Lake Albert and west of the Nile.
12. *Chopi*; is, according to Kitching, spoken between Bunyoro and the Victoria Nile. Sir Harry Johnston does not mention this name in "The Uganda Protectorate", but he says that the name *Luq*, which is given to several Shilluk dialects, also occurs in the north of Unyoro.
13. South of Nyifwa, on the eastern shore of Lake Victoria, lives a small tribe called *Gaya*; they seem also to speak a dialect of Shilluk; but it is not sure.
14. The same is to be said of the *Jafalu*, who live to the north-east of Lake Albert.

These are the dialects or divisions of the Shilluk which are known to-day. It is, however, to be observed that the word "dialect" is not employed here quite in its usual meaning, as of some "dialects", chiefly Ber, Beri, Belanda,

88.

¹ Linguistische Ergebnisse einer Reise nach Central-Afrika (Berlin 1873) p. 61.

² Compare also B. Struck "An Unlocated Tribe on the White Nile", in Journal of the African Society 1908 page 75—78.

Dembo, it is not known whether they do at all differ from each other, or whether they are rather divisions of one identical dialect. The distinctions which do exist between some of the divisions will best be seen from the examples following in the list below. In this list most of the dialects or divisions are illustrated:

Anywak from my own unpublished materials;

Jur in Schweinfurth, *Linguistische Ergebnisse*;

Ber is represented by a few words¹ in Petherick, *Egypt, the Sudan and Central Africa*, p. 481:

forehead	<i>wiy</i>	Shilluk	<i>wich</i>	} The orthography of the original has been retained.
eye	<i>wang</i>	Shilluk	<i>wan</i>	
nose	<i>koum</i>	Shilluk	<i>wum</i>	
lip	<i>dack</i>	Shilluk	<i>dok</i>	
tooth	<i>lack</i>	Shilluk	<i>lek</i>	
tongue	<i>laeb</i>	Shilluk	<i>lep</i>	

Gang in Kitching: *An Outline Grammar of the Gang Language*, London 1908.

Nyifwa in O. Baumann, *Von Masailand zur Nilquelle*, also in Sir H. Johnston, *The Uganda Protectorate*.

Lango and *Aluru* in Johnston, *The Uganda Protectorate*.

Of *Dembo*, *Belanda*, *Beri* and *Chopi* I have not found any materials. *Dembo* and *Belanda* I include amongst the Shilluk dialects on the strength of Schweinfurth's statement ("Im Herzen von Afrika" page 63): north of the Jurs the more numerous Dembo and some smaller tribes of the same origin have their residence; and the Belanda live 80 (German) miles south of the Jur; they, in spite of the great differences in their habits, which have evidently been influenced by the Bongo, still have preserved the Shilluk language in a more or less pure form. The native traditions also designate the Belanda as belonging to the Shilluks.

Of *Beri* Emin Pasha says that they speak the same language as the Shilluks.

Chopi is mentioned by Kitching as belonging to the Shilluk group.

89.

It is remarkable that many dialects bear the same name. As stated above, Acholi, also called Shuli, is doubtless identical with *Chōlō*, the name of the Shilluk proper. Likewise the name Luq occurs repeatedly: the Jurs call themselves Luq; the Aluru of Albert Lake, according to Johnston, more often pronounce their name Aluq, and this form appears again in the north of Unyoro and among the Ja-Luq (Nyifwa). Note also the names *Bēr*, *Bēri*, *Bgr*, (this last name is given to the Shilluk proper by the Dinkas), and *Bqr*, which is the proper name of the Belanda.

¹ These words are also given by Struck, *An Unlocated Tribe*.

THE POSITION OF SHILLUK AMONG OTHER AFRICAN LANGUAGES.

The Shilluk belongs to a clearly circumscribed group of African Languages, which is usually styled "Nilotic Languages". It is difficult to give the characteristic marks of the languages belonging to this group, as sufficient materials of all of them are not available. Some chief points are:

1. Mute and fricative sounds are in some cases interchangeable, chiefly *p* and *f* are often so.
2. Many, if not all, of the languages have interdental sounds (*t̪ d̪ n̪*). I have found them in Shilluk, Anywak, Nuer and Dinka, and according to some German authors Masai and Ndorobo also have them.¹
3. The stem in most cases consists in a consonant, vowel, and consonant, generally ending in a consonant.
4. Stems with a semivowel between the first consonant and the vowel are frequent. The stem-vowel is often a diphthong.
5. Probably in most of them intonation plays an important rôle.

The Nilotic languages consist of two sub-divisions:

- a) The Niloto-Sudanic group.
- b) The Niloto-Hamitic group.

It is probable that the Nilotic languages originally belong to the family of the Sudan-languages (vide below 95). The phonology, the form of the word and some grammatical peculiarities in all Nilotic languages point to this common origin. The vocabularies of all of them have certain sudanic elements. But at a certain former period all these languages have more or less strongly been influenced by languages of a different character, which are generally called Hamitic languages. They differ from the Sudanic languages chiefly in the grammatical gender, in the prevalence of accentuation instead of intonation, and in their more extensive possibilities of expressing formative elements. Rudiments of the grammatical gender are found in Shilluk also, see 126; likewise accentuation exists in Shilluk, but the means of forming words are scanty. On the other hand numerous Shilluk-words, which most probably are Sudanic, are found in languages generally counted as Hamitic.

So the line between Niloto-Sudanic and Niloto-Hamitic languages is not easy to define; they all have components of Sudanic and of Hamitic origin, only that in some cases the first is prevalent, in others the latter. But nevertheless the groups may be distinguished; the languages belonging to the Niloto-Sudanic group having a large number of words common to all of them, and

90.

91.

¹ See for instance Meinhof on Ndorobo in *Mitteilungen des Seminars für Orientalische Sprachen*, Band X, 111; and Struck in „Die geographischen Namen im Gebiet der ostafrikanischen Bruchstufe“. Reprinted from „Mittellungen aus den deutschen Schutzgebieten“, Nr. 2, 1911.

many of which are clearly genealogically connected with the Western Sudan languages. In the formation of words and in the structure of their grammar they are essentially uniform; they have not the grammatical gender or only faint traces of it. On the other hand the Niloto-Hamitic group has not nearly so many words in common with the Sudanic group, as the idioms of the Sudanic group have with each other; in formation of words and in the wealth of formative elements they considerably deviate from the Sudanic group; and they have the grammatical gender. Whether accentuation is more, and intonation less prevalent in them than in the Sudanic group, is as yet unknown, but it is probable.

92.

To the Niloto-Sudanic group belong:

a) Shilluk with its divisions or dialects.

b) Dinka and Nuer.

c) Mittu, Madi, Madi-Kaya (Abo-Kaya), Abaka, Luba, Wira, Lendu, Moru.

Dinka is spoken a) in the northern part of the Bahr Ghazal province, b) on both sides of the White Nile between the 6th and 7th ° n. l. (Bor), c) on both sides of the lower Sobat, d) on the right bank of the White Nile from near the mouth of the Sobat to Jebelein. Bahr Ghazal and Bor are probably the eldest seats of the Dinkas, from here they emigrated northwards. The dialect of Bor (*Bôr*) seems to differ considerably from the dialects of the north. *Dinka* has in its vocabulary remarkable similarity with Bari; in accordance with this the Dinkas seem in their bodily appearance and their culture to be more strongly influenced by Hamitic tribes than the Shilluks are.

The *Nuers* live a) on the White Nile north of Bor, b) south of Tonga and of the lower Sobat, c) on both sides of the Sobat near Nasser.

Dinka and *Nuer* differ in their phonology and structure but slightly from the Shilluk dialects; they have, in common with Acholi and Anywak, the particles *chi* and *bi* for expressing past and future; these particles are not found in Shilluk proper. A great, probably the greater part of the words of both languages are essentially the same as in Shilluk, but to a considerable extent the vocabularies differ, so that both are to be considered as separate languages. They are nearer related to each other than to Shilluk.

c) Some tribes lying between the upper course of the rivers Rohl and Suë speak languages which seem to be in some broader way connected with the Niloto-Sudanic group, so that they are perhaps to be regarded as a sub-group of these. To this sub-group belong: Mittu, Madi, Madi-Kaya (Abo-Kaya), Abaka, Luba, Wira, Lendu, Moru. According to Schweinfurth and A. E. S. the six first-named of these tribes have really one language, which differs only dialectically, so that individuals of the different tribes understand each other.

In their vocabularies these languages considerably distinguish themselves from the Shilluk dialects as well as from Dinka and Nuer.

According to their topographical situation the three groups of Niloto-Sudanic languages may be designated thus:

- a) The High Nilotic Group, comprising Mittu, Madi, Madi-Kaya, Abo-Kaya, Abaka, Luba, Wira, Lendu, Moru.
- b) The Middle Nilotic Group, comprising the Shilluk cluster.
- c) The Low Nilotic Group, comprising Dinka and Nuer.

The *Niloto-Hamitic group* may, according to B. Struck,¹ be divided into the sub-groups of Bari-Masai and Nandi-Tatoga. To the first belong: Masai, Ngishu, Elgumi, Teso, Suk, Karamoja, Turkana, and Bari; to the latter: Tatoga, Ndo-robo, Nandi, Kamasia, and Burkeneji. All these languages are situated in British- and German East-Africa.

The *Niloto-Sudanic languages* are a sub-group of the *Eastern Sudan Languages*, to which belong Nuba in the north, Kunama in the north-east, most languages of the southern Gesira (between White and Blue Nile), and others.

The Eastern together with the Central and Western Sudan-languages form the family of the *Sudan Languages*, which extend from near the Red Sea and Abyssinia through the whole continent to the Atlantic Ocean from the northern Cameroons to Senegambia.

In order to demonstrate the genealogical connection between Shilluk, the Niloto-Sudanic group and the Eastern Sudan languages on one side and the Western Sudan languages on the other side, the chief characteristics of the Sudan languages, as shown in my "Sudansprachen" may be given here:

1. they are monosyllabic, each word consisting in one syllable;
2. each syllable or word consists in one consonant and one vowel;
3. they are isolating, that is they have no inflection, and only few formative elements; the "class-prefixes" of the Bantu-languages and of some Hamitic languages are absent;
4. they have no grammatical gender;
5. intonation is prevailing in a higher degree than it is in Bantu- and Hamitic languages.

These characteristics are not preserved in their pure form in all Sudan languages, almost all of them showing some marks of development from the primitive stage to a more developed state, chiefly by adding augments to the original stem; this is still more the case, where a language has been strongly influenced by an idiom belonging to a different family. But in each Sudan language it will, to a certain extent, be possible to trace the later additions to a stem as such, that is to show that these words were originally simple stems

93.

94.

95.

96.

¹ B. Struck, Über die Sprachen der Tatoga und Irakuleute. Reprinted from the "Mitteilungen aus den Deutschen Schutzgebieten", Ergänzungsheft 4, 1910.

consisting in one consonant and one vowel, to which certain elements were added at a later time.

97.

In Shilluk the characteristics mentioned above can easily be traced:

1. the stems are monosyllabic; see 61;
2. though the majority of the words do not consist in one consonant and one vowel, it is shown in 68 that a number of stems can be traced to the original primitive form;
3. the language has no inflection; the vowel-changes occurring in the verb and noun, which come near to what might be called inflection, are most probably of Hamitic origin. The nouns have no class-prefixes;
4. grammatical gender is absent; the rudiments of it which do exist, are of Hamitic origin;
5. Intonation dominates in the language.

Comparative Lists of Words.

98.

Their object is to show in a number of words:

- a) the identity of Shilluk proper and its dialects or divisions.
- b) the genealogical relation between Shilluk and other Niloto-Sudanic languages, viz. Dinka and Nuer.
- c) the genealogical relation between Shilluk and other Eastern Sudan languages. Of these Nuba is treated in the list; it has a good number of words in common with Shilluk; in other Eastern Sudanic languages such common words are rarer.
- d) the genealogical relation between Shilluk and Bongo; this language, though having its habitat amidst the Shilluk languages, shows remarkable connections with Central Sudanic languages, particularly with Bagirmi. Some of the Bongo-words which it has in common with Shilluk, may of course be loan-words.
- e) the genealogical relation between Shilluk and a Niloto-Hamitic language, viz. Bari.
- f) the genealogical relation of Shilluk and some other Eastern Sudan languages to the Western Sudan-languages.

a)—e) are comprised in one group; f) forms a group for itself. Both groups might without difficulty have been multiplied, but the examples given will suffice.

[In order to show more fully the affinities in vocabulary between the Niloto-Sudanic and the Niloto-Hamitic group, a number of words common to languages of both groups are given in their Hamitic form in the *Dictionary*. It will be seen that the conformities with Shilluk are more nume-

rous in the Bari-Masai than in the Nandi-Tatoga group. The Dictionary contains also some hints regarding the very few words which are identical in Shilluk and in the High Niloto-Sudanic group.]

In the comparative lists some letters are used, which do not occur in Shilluk, and need therefore an explanation.

ø is the German ö in nötig "necessary"; it is pronounced in rounding the lips as if pronouncing an o and then saying an e. — Mitterrutzner's ä I render by ø. ~ is the mark for nasalization: ā is nasalized a as in French an "year". ġ is a palatal g, it sounds almost like j. In Nuer and Anywak the pronunciation of final mute consonants and even of y is in certain cases followed by a pressing of the larynx, so that the consonant sounds very abrupt, and is sometimes hardly audible. These sounds are rendered by ' : ě, y', etc. (Some divisions of Shilluk as well as Masai and Nandi have the same sounds; see Johnston page 888.) — Kitching frequently writes "or" at the end of a word, where other languages have ø; I suppose that here "or" simply expresses ø, "or" being frequently used by English speaking authors for ø.

Most of the authors quoted do not distinguish o and ø, e and ɛ, some not even long and short vowels; none has marked interdental sounds; thus the differences between Shilluk and the other languages look greater than they really are, the difference being only one of orthography.

The following remarks belong to the second group only.

u, i are narrow vowels; y, i are wide vowels.

q and l are cerebral sounds; they are formed a little further back in the mouth than where the usual d and l are articulated.

k̄ is a transformed k; the changes which it undergoes in certain languages are different from those of the usual k.

χ is the German ch in "ach".

v is the English v.

ɥ is an i with rounded lips, as in German "übt".

ɯ is y with a following short y.

First Group.

100.

Shi. b̄ar long
Ga. bor long
Ju. b̄ar long
Di. bar long
Nr. b̄ar long
Shi. bāt arm
Ga. bat arm

Any. bat arm
Ju. bat arm
Ja. bāt arm
La. bāt arm
Shi. b̄et fish-spear
Ga. bīt sharp
Ju. b̄et fish-spear

Ju. bet sharp, pointed
Any. b̄et sharp, pointed
Di. bīt fish-spear
Nr. biṭ fish-spear
Shi. abich five
Ga. abich five
Ju. abich five

Any. <i>abíyù</i> five	Di. <i>cha</i> milk	Ju. <i>adək</i> three
Ja. <i>abích</i> five	Nu. <i>ichi</i> milk	Any. <i>àdǎgǎ</i> three
Al. <i>abi</i> five	Shi. <i>chāmǎ</i> to eat	Ba. <i>bu-dǎk</i> eight, that is:
Ba. <i>bu</i> five	Ga. <i>chamo</i> to eat	five and three
Shi. <i>bōdǎ</i> artist, smith	Ju. <i>shame</i> to eat	Ja. <i>adek</i> three
Ju. <i>bōdo</i> artist, smith	Any. <i>chama</i> to eat	La. <i>adek</i> three
Bo. <i>bǎro</i> artist, smith	Nr. <i>cham</i> to eat	Al. <i>adek</i> three
Ba. <i>bōdo</i> artist, smith	Ja. <i>chamo, chyemǎ</i> to eat	Shi. <i>ǎāk</i> pot
Shi. <i>būl</i> drum	La. <i>samǎ</i> to eat	Ga. <i>dak</i> pot
Ga. <i>bul</i> drum	Di. <i>cham</i> to eat	Ju. <i>dak</i> pot
Ju. <i>būl</i> drum	Shi. <i>chul</i> penis	Any. <i>dak</i> pot
Any. <i>būl</i> drum	Ju. <i>shul</i> penis	Nr. <i>ǎāk</i> pot
Nr. <i>būl</i> drum	Any. <i>chul</i> penis	Ba. <i>dāk</i> pot
Ja. <i>būl</i> drum	Nr. <i>chul</i> penis	Shi. <i>ǎān</i> man
La. <i>būl</i> drum	La. <i>sūl</i> penis	Ga. <i>dano</i> man
Al. <i>vūl</i> drum	Al. <i>chūl</i> penis	Jur. <i>dano</i> man
Shi. <i>bur</i> ashes	Ba. <i>toluto</i> testicles	Any. <i>ǎān</i> man
Ga. <i>buru</i> ashes	Nu. <i>sorot</i> penis	Ja. <i>dānǎ</i> man
Ju. <i>bur</i> ashes	Di. <i>chul</i> penis	La. <i>dānǎ</i> man
Nu. <i>oburti</i> ashes	Shi. <i>chun, chwin</i> liver	Al. <i>dānǎ</i> man
Bo. <i>buruku</i> ashes	Ga. <i>chwin</i> liver	Di. <i>ran</i> man
Shi. <i>butǎ</i> to lie down	Ju. <i>shwin</i> liver	Nr. <i>rān</i> man
Ga. <i>buto</i> to lie down	Nr. <i>chwon</i> liver	Shi. <i>ǎǎk</i> mouth
Ju. <i>budo</i> to lie down	Di. <i>chwen</i> liver	Ga. <i>dok</i> mouth
Any. <i>butǎ</i> to lie down	Shi. <i>chūnǎ</i> to stop	Ju. <i>tio</i> mouth
Di. <i>but</i> to waylay	Ga. <i>chunǎ</i> to stop	Any. <i>ǎǎk</i> mouth
Shi. <i>byél dura</i>	Ju. <i>chun</i> to stop	Ja. <i>dōk</i> mouth
Ga. <i>bel</i> corn	Any. <i>chūnǎ</i> to stop	La. <i>dǎk</i> mouth
Ju. <i>bǎl dura</i>	Nr. <i>chun</i> to stop	Al. <i>dǎk</i> mouth
Any. <i>byél dura</i>	Shi. <i>chwǎr</i> vulture	Di. <i>wtoch</i> mouth
Nr. <i>bǎl dura</i>	Ga. <i>ochur</i> vulture	Nr. <i>ǎǎk</i> mouth
Di. <i>bel dura</i>	<i>achut</i> vulture	Nu. <i>ak</i> mouth
Shi. <i>chāk</i> milk	Ju. <i>achut</i> vulture	Bo. <i>ndu</i> language
Ga. <i>chak</i> milk	Nr. <i>chwǎr</i> vulture	Ba. <i>ka-tok</i> mouth
Ju. <i>chak</i> milk	Di. <i>chwor</i> vulture	Shi. <i>gǎjǎ</i> to beat
Any. <i>chāk</i> milk	Shi. <i>adǎk</i> three	Ju. <i>goi</i> to beat
Nr. <i>chāk</i> milk	Ga. <i>adek</i> three	Any. <i>gwai</i> to beat

Ja. <i>gājə</i> to shoot	Al. <i>jək</i> God	Any. <i>kəṭ</i> rain
Bo. <i>gba</i> to beat	Di. <i>ajyek, ajək</i> demon	Ja. <i>kōt</i> rain
Ba. <i>gwai</i> to beat	Ba. <i>ajwok, jwek</i> demon	La. <i>kəṭ</i> rain
Shi. <i>ogwal</i> frog	Shi. <i>kəbə</i> to take away	Al. <i>kəṭ</i> rain
Ga. <i>ogwal</i> frog	Ga. <i>kabo</i> to bring	Nr. <i>kəṭ</i> rain, God
Ju. <i>ogwal</i> frog	Ju. <i>kābi</i> to bring	Ba. <i>kudu</i> rain
Any. <i>ogwal</i> frog	Di. <i>kap</i> to bring, take	Shi. <i>akur</i> pigeon
Nu. <i>guglati</i> frog	Nr. <i>kəp</i> to take	Ga. <i>akuri</i> pigeon
Shi. <i>gwok</i> dog	Shi. <i>kādə</i> salt ¹	Di. <i>kure</i> pigeon
Ga. <i>gwok</i> dog	Ga. <i>kado</i> salt	Nr. <i>kūr</i> pigeon
Ju. <i>guok</i> dog	Ju. <i>kada</i> salt	Nu. <i>kuru</i> pigeon
Any. <i>gwok</i> dog	Any. <i>kadə</i> salt	Ba. <i>gure</i> pigeon
Ja. <i>gwok</i> dog	Nr. <i>kādē</i> salt	Shi. <i>kwālə</i> } to steal
La. <i>guōk</i> dog	Shi <i>kāgə</i> to split	<i>kwetə</i> }
Al. <i>guōk</i> dog	Ga. <i>kak</i> to split	Ga. <i>kwalo</i> to steal
Di. <i>jə</i> dog	Nu. <i>kage</i> to split	Any. <i>kwetə</i> to steal
Nr. <i>jək</i> dog	Ba. <i>kagu</i> to split	Ja. <i>kwālə</i> to steal
Ba. <i>dyon</i> dog	Shi. <i>kəch</i> bitter	La. <i>kwalo</i> to steal
Shi. <i>gyēnō</i> hen	Ga. <i>kech</i> bitter	Di. <i>kwāl</i> to steal
Ga. <i>gweno</i> hen	Ju. <i>kəch</i> bitter	Nr. <i>kwāl</i> to steal
Ju. <i>gyeno</i> hen	Any. <i>kəch</i> bitter	Ba. <i>kola-nit</i> theft
Any. <i>gwəno</i> hen	Nu. <i>kag-al</i> sharp	Shi. <i>kwənə</i> to count
Ja. <i>gweno</i> hen	Di. <i>kech</i> bitter	Ga. <i>kwano</i> to count
La. <i>gwēno</i> hen	Bo. <i>ke</i> bile	Ju. <i>kwēno</i> to count
Al. <i>gwēno</i> hen	Shi. <i>kich</i> bee	Nr. <i>kwən</i> to count
Bo. <i>ngono</i> hen	Ga. <i>kich</i> bee	Di. <i>kwen</i> to count
Shi. <i>jē</i> people	Ju. <i>kich</i> bee	Ba. <i>ken</i> to count
Ga. <i>ji</i> people	Any. <i>kich</i> bee	Shi. <i>kwānə</i> to swim
Any. <i>jō</i> people	Ja. <i>kich'</i> bee	Ga. <i>kwano</i> to swim
Bo. <i>ji, gi</i> people	La. <i>kits</i> bee	Ju. <i>kwani</i> to swim
Ba. <i>gwea</i> tribe	Al. <i>kich</i> bee	Any. <i>kwāl</i> to swim
Shi. <i>jwək</i> God	Di. <i>kych</i> bee	Nu. <i>kuje</i> to swim
Ga. <i>jək</i> demon	Nu. <i>kit, kuti</i> bee	Shi. <i>kwōrə</i> cotton
Any. <i>jwək</i> God	Ba. <i>chi, chiwo</i> bee	Ga. <i>waro</i> cotton
Ju. <i>jwək</i> fortune	Shi. <i>kəṭ</i> rain	Ju. <i>wara</i> cotton
Ja. <i>juogi</i> ghost	Ga. <i>kot</i> rain	Ba. <i>waro</i> cotton
La. <i>zək</i> God	Ju. <i>kəṭ</i> rain	

¹ salt made of grass-ashes.

Shi. <i>kwāro</i> grandfather	Shi. <i>kyén</i> horse	Any. <i>aligá</i> bat
Ga. <i>kwaro</i> grandfather	Ga. <i>kana</i> horse	Di. <i>alich</i> bat
Ju. <i>kwā</i> grandfather	Ju. <i>akaja</i> donkey	Ba. <i>lukululi</i> bat
Di. <i>kqkwar</i> grandfather	Any. <i>okwén</i> horse	Shi. <i>lwōkq</i> to wash
Nr. <i>kwāro</i> chief	Ja. <i>kanima</i> horse	Ga. <i>lwoko</i> to wash
Ba. <i>na-kwari</i> grandchild	Bo. <i>akasa</i> horse	Ju. <i>look</i> to wash
Shi. <i>kwāro</i> red	Nu. <i>kach</i> horse, donkey	Any. <i>lwqk</i> to wash
Ga. <i>kwar</i> red	Ba. <i>kaine</i> horse	Di. <i>lqk</i> to wash
Ju. <i>kwar</i> red	Shi. <i>lachq</i> to piss	Nr. <i>lah</i> to wash
Nr. <i>kwār</i> red	Ga. <i>layo</i> to piss	Bo. <i>dogu</i> to wash
Nu. <i>kor-gos</i> yellow	Ju. <i>alach</i> urine	Ba. <i>lalaju</i> to wash
Shi. <i>kwach</i> leopard	Any. <i>la</i> to piss	Shi. <i>māch</i> fire
Ga. <i>kwach</i> leopard	Ja. <i>tāch'</i> urine	Ga. <i>mach</i> fire
Ju. <i>kwach</i> leopard	La. <i>lās</i> urine	Ju. <i>mach</i> fire
Any. <i>kwach</i> leopard	Al. <i>tāch</i> urine	Any. <i>māyq</i> fire
Ja. <i>kwach</i> leopard	Di. <i>lach</i> to piss	Ja. <i>mach'</i> fire
La. <i>kwach</i> leopard	Ba. <i>lode</i> urine	La. <i>māch</i> fire
Al. <i>kwach</i> leopard	Shi. <i>lqi</i> game	Al. <i>māch</i> fire
Di. <i>kwach</i> leopard	Ga. <i>le</i> game	Di. <i>mai</i> fire
Nr. <i>kway'</i> leopard	Ju. <i>lai</i> game	Nr. <i>māch</i> fire
Bo. <i>kqgo</i> leopard	Any. <i>lqi</i> game	Shi. <i>māq̄q</i> to drink
Ba. <i>koka</i> } leopard	Nr. <i>lqi</i> game	Ga. <i>mato</i> to drink
<i>kwaru</i> }	Ba. <i>lai</i> game	Ju. <i>māde</i> to drink
Shi. <i>kwén</i> bread	Shi. <i>lām̄q</i> to pray	Any. <i>māq̄q</i> to drink
Ga. <i>kwon</i> bread	Ga. <i>lamo</i> to sacrifice	Ja. <i>madq</i> to drink
Ju. <i>kwén</i> bread	Di. <i>lam</i> to pray	La. <i>matq</i> to drink
<i>kwqn</i> bread	Nr. <i>lam</i> to pray	Di. <i>mat</i> to drink
Any. <i>kwon</i> bread	Bo. <i>loma</i> God	Nr. <i>māq̄</i> to drink
Nr. <i>kwqn</i> bread	Ba. <i>lqm</i> to insult	Shi. <i>māq̄q</i> to catch
Bo. <i>koā</i> bread	Shi. <i>lén</i> war	Ga. <i>mako</i> to catch
Shi. <i>ákyèl</i> one	Ga. <i>lwen</i> war	Ju. <i>mau</i> to catch
Ga. <i>achel</i> one	Ju. <i>luin</i> war	Any. <i>mak</i> to catch
Ju. <i>akyglo</i> one	Ja. <i>luen</i> war	Di. <i>mwqk</i> to catch
Any. <i>àchyèl̄q̄</i> one	Any. <i>len</i> war	Nu. <i>māge</i> to catch, steal
Ja. <i>achyel</i> one	Bo. <i>lan</i> gun	Ba. <i>mok</i> to catch
Al. <i>achyel</i> one	Shi. <i>alilit</i> bat	Shi. <i>mānq</i> to hate
Bo. <i>kotu</i> one	Ga. <i>olik</i> bat	Ga. <i>mon</i> to hate
Ba. <i>bu-ker</i> six = five + 1		

Di. <i>man</i> to hate	Ju. <i>ngo</i> }	Any. <i>reo</i> fish
Nu. <i>mōne</i> to hate	<i>naya</i> } to know	Ja. <i>rech'</i> fish
Ba. <i>man</i> to hate	Ja. <i>neyo</i> to know	La. <i>rech</i> fish
Shi. <i>māṭ</i> slow	Any. <i>ng</i> to know	Al. <i>rech</i> fish
Ga. <i>mot</i> slow	Nr. <i>nech</i> to know	Di. <i>rech</i> fish
Ju. <i>māde</i> slow	Shi. <i>ḏnò</i> what?	Nr. <i>rech</i> fish
Di. <i>māt</i> slow	Ga. <i>añor</i> what?	Nu. <i>ka-rē</i> fish
Nr. <i>māt</i> slow	Any. <i>ḏnò</i> what?	Shi. <i>rēmō</i> blood
Bo. <i>mēt</i> slow	Di. <i>no, nu</i> what?	Ga. <i>remo</i> blood
Ba. <i>madan</i> slow	Nr. <i>nu</i> what?	Ju. <i>remo</i> blood
Shi. <i>nēng</i> to sleep	Ba. <i>ino</i> what?	Any. <i>rēmō</i> blood
Ga. <i>nino</i> to sleep	Shi. <i>peñ, feñ</i> earth	Ja. <i>rēmō</i> blood
Ju. <i>nen</i> }	Ga. <i>pin</i> earth	La. <i>remu</i> blood
<i>nendo</i> } to sleep	Ju. <i>piñ</i> earth	Al. <i>remo</i> blood
Di. <i>nin</i> to sleep	Any. <i>feñ</i> earth	Di. <i>ryam</i> blood
Nr. <i>nyen</i> to sleep	Ja. <i>piñ</i> earth	Nr. <i>ryem</i> blood
Nu. <i>nalū</i> }	La. <i>piñe</i> earth	Bo. <i>trama</i> blood
<i>nēre</i> } to sleep	Di. <i>piñ</i> earth	Ba. <i>rima</i> blood
Shi. <i>neng</i> to see	Nr. <i>peñ</i> earth	Shi. <i>riñq</i> meat
Ga. <i>nenō</i> to see	Shi. <i>pi</i> water	Ga. <i>riño</i> meat
Any. <i>nēna</i> to see	Ga. <i>pi</i> water	Ju. <i>riño</i> meat
Ja. <i>nenō</i> to see	Ju. <i>piñ, fi</i> water	Any. <i>riñq</i> meat
Nr. <i>nēn</i> to see	Any. <i>pi</i> water	Ja. <i>riñq</i> meat
Nu. <i>nale</i> to see	Ja. <i>pi</i> water	La. <i>riño</i> meat
Shi. <i>nan</i> crocodile	La. <i>pi</i> water	Al. <i>riño</i> meat
Ga. <i>nan</i> crocodile	Al. <i>pi</i> water	Di. <i>riñ</i> meat
Ju. <i>nan</i> crocodile	Di. <i>pi</i> water	Nr. <i>riñ</i> meat
Any. <i>nan</i> crocodile	Nr. <i>pi</i> water	Nu. <i>arich, arji</i> meat
Ja. <i>nan</i> crocodile	Ba. <i>piom</i> water	Shi. <i>rōḏq</i> thirst
La. <i>aki-nan</i> crocodile	Shi. <i>fāñq</i> to divide	Ga. <i>orwor</i> thirst
Al. <i>nan</i> crocodile	Ga. <i>poko</i> to divide	Ju. <i>ryau</i> thirst
Di. <i>nan</i> crocodile	Ju. <i>pañ</i> to divide	Any. <i>ryo</i> thirst
Nr. <i>nan</i> crocodile	Nu. <i>fage</i> to divide	Di. <i>rou</i> thirst
Bo. <i>naña</i> crocodile	Bo. <i>eke-bake</i> to divide	Ba. <i>rōdu</i> to wither
Ba. <i>ki-non</i> crocodile	Shi. <i>rējḡ</i> fish	Shi. <i>rēmō</i> sheep
Shi. <i>nājḡ</i> to know	Ga. <i>rech</i> fish	Ga. <i>romo</i> sheep
Ga. <i>neyo</i> to know	Ju. <i>rēyo</i> fish	Ju. <i>rōmo</i> sheep

Any. <i>romq</i> sheep	Nu. <i>ora, ore</i> twenty	Nr. <i>wār</i> night
Nr. <i>rēm</i> sheep	Ba. <i>qri</i> two	Nu. <i>awar</i> night
Bo. <i>rombō</i> sheep	<i>bu-ryq</i> seven = five + two	Shi. <i>wēkq</i> to give
Shi. <i>rōmq</i> to meet		Ga. <i>weko</i> to give away
Ga. <i>romo</i> to meet	Shi. <i>tēk</i> (to be) hard	Di. <i>yek</i> to give
Ju. <i>romo</i> to meet	Ga. <i>tek</i> hard	Ba. <i>yek</i> to give
Di. <i>rom</i> to meet	Ju. <i>tēk</i> hard	Shi. <i>wēlq</i> to travel
Nr. <i>rōm</i> to meet	Any. <i>tēk</i> hard	Ga. <i>wel</i> to travel
Ba. <i>rum</i> to meet	Di. <i>tyek</i> hard	Ba. <i>wala</i> to travel
	Bo. <i>tigo</i> hard	
Shi. <i>rugq</i> to dress	Shi. <i>ṭēṇ</i> , pl. <i>ṭēṇq</i> small	Shi. <i>wīnq</i> bird
Ga. <i>riko</i> to dress	Ga. <i>tidi</i> small	Ga. <i>wīno</i> bird
Di. <i>ruk</i> to dress	Any. <i>tēn</i> small	Ju. <i>wīno</i> bird
Ba. <i>ruk</i> to dress	Ja. <i>tēn</i> small	Any. <i>wēyq</i> bird
	Nu. <i>tīn, tūn</i> small	Ja. <i>wēnq</i> bird
Shi. <i>wūm</i> nose	<i>tod</i> small	La. <i>wēn</i> bird
Ga. <i>um</i> nose		Al. <i>wīnq</i> bird
Ju. <i>hum</i> nose	Shi. <i>ṭwq</i> to die	Ba. <i>kwen</i> bird
Ja. <i>um</i> nose	Ga. <i>tor</i> to die	
La. <i>um</i> nose	Any. <i>ṭqu</i> to die	Shi. <i>wōrq</i> to sing
Al. <i>um</i> nose	Ja. <i>tq</i> to die	Ju. <i>wqr</i> song
Any. <i>óm</i> nose	La. <i>tš</i> to die	Ga. <i>wer</i> song
<i>wum</i> nose	Di. <i>tou</i> to die	Ja. <i>wir</i> song
Di. <i>um</i> nose	Ba. <i>tuan</i> to die	La. <i>wer</i> song
Nr. <i>rum</i> nose		Al. <i>wer</i> song
Bo. <i>hōmo</i> nose	Shi. <i>wārq</i> shoe	Nu. <i>owe</i> to sing
Ba. <i>kume</i> nose	Ga. <i>war</i> shoe	Ba. <i>yoyu, yolo</i> to sing
	Any. <i>war</i> shoe	
Shi. <i>dryāu</i> two	Di. <i>war</i> shoe	Shi. <i>yēi</i> boat
Ga. <i>aryor</i> two	Nr. <i>wār</i> shoe	Ga. <i>yeya</i> boat
Ju. <i>aryau</i> two	Nu. <i>kwarī</i> shoe	Ju. <i>yēi</i> boat
Any. <i>àréau</i> two		Any. <i>yai</i> boat
Ja. <i>areio</i> two	Shi. <i>wqr</i> night	Ja. <i>njie</i> boat
La. <i>ariṭ</i> two	Ju. <i>war</i> night	La. <i>yede</i> boat
Al. <i>ariṭ</i> two	Any. <i>wqrq</i> night	Al. <i>yēi</i> boat
Di. <i>rou</i> two	Ja. <i>wqr</i> night	Bo. <i>yēi</i> boat.

Second Group.

The words in the first line designate the "original Sudanic form", which has been gained by comparing the sounds of a word in the different languages, and thus finding out those sounds which may be considered as the most primi-

tive. This "original Sudanic form" is of course merely hypothetical. For more on this see my "Sudansprachen", from which the greater part of these words are taken.

<u>S. <i>bja</i> to come</u>	V. <i>bar</i> large, open place	Y. <i>kp̄</i> to carry on the back
E. <i>vá</i> to come	Nu. <i>bud</i> place before the house	Nu. <i>kat</i> to envelop
<i>bá</i> to come	Di. <i>bur, abora</i> market place	Di. <i>kwak</i> to embrace
T. <i>ba</i> to come	Shi. <i>byra</i> open place	Shi. <i>kwak̄</i> to embrace
<i>gbra</i> coming into the world		Ga. <i>kwaka</i> to embrace
G. <i>ba</i> to come	<u>S. <i>ga</i> place</u>	<u>S. <i>kuagi, kuagi</i> leopard</u>
<i>bla</i> coming into the world	E. <i>gà</i> place	E. <i>kp̄</i> leopard
Y. <i>ba</i> shall, should	T. <i>gha</i> this place	T. <i>et̄wi</i> leopard
Ibo <i>bia</i> to come	N. <i>ga</i> this, that	Ef. <i>ekpe</i> leopard
Isoama <i>bia</i> to come	Nu. <i>aga, agar</i> place	V. <i>kori</i> leopard
Eafeng <i>ba</i> to come	Shi. <i>ga</i> this	N. <i>ekū</i> leopard
Abouré <i>va</i> to come	<i>agak</i> these	Ku. <i>uika</i> leopard
Alaguang <i>va</i> to come	<u>S. <i>gaga</i> cowrie</u>	Di. <i>kwach</i> leopard
Avikam <i>ba, iba</i> to come	E. <i>àgàgà</i> cowrie	Shi. <i>kwach</i> leopard
Mékyibo <i>ba</i> to come	Di. <i>gak</i> cowrie	Ga. <i>kwach</i> leopard
Di. <i>abi</i> prefix of future	Shi. <i>gāgē</i> cowrie	Ju. <i>kwach</i> leopard
Nu. <i>bi</i> prefix of future	Ga. <i>gagē</i> cowrie	Any. <i>kwach</i> leopard
Shi. <i>bi, bia</i> to come	Nr. <i>gak</i> cowrie	Ja. <i>kwach</i> leopard
Any. <i>bi</i> prefix of future	Bo. <i>gaki</i> cowrie	La. <i>kwach</i> leopard
Nr. <i>bi</i> prefix of future	<u>S. <i>guan̄i</i> antelope</u>	Al. <i>kwach</i> leopard
Ga. <i>bino</i> to come	E. <i>gbàgbà</i> antelope, "unicorn"	Di. <i>kwach</i> leopard
<u>S. <i>buagi</i> to fear</u>		Nr. <i>kway'</i> leopard
E. <i>v̄</i> to fear	G. <i>ñman̄</i> } antelope,	Bo. <i>kogo</i> leopard
Ef. <i>bak</i> to fear	<i>ñma</i> } "unicorn"	Ba. <i>koka</i> leopard
Shi. <i>b̄k̄k̄</i> to fear	<i>ñman̄ma</i> }	<i>kwaru</i> leopard
<i>bw̄k̄k̄</i> to frighten	Y. <i>agban̄-rere</i> "unicorn"	<u>S. <i>kuani</i> bread, pudding</u>
Any. <i>bw̄k̄</i> to fear	Shi. <i>an̄wak</i> waterbuck	E. <i>akpl̄</i> pudding of maize
<u>S. <i>byla</i> open place</u>	<u>S. <i>kuagi, kuagi</i> to embrace</u>	Shi. <i>kw̄n</i> bread
E. <i>abl̄</i> open place	E. <i>kpl̄</i> to embrace	Ga. <i>kwon</i> bread
F. <i>ab̄-nt̄en̄</i> } main	T. <i>kwani</i> to wind around	Ju. <i>kw̄n</i> } bread
<i>ab̄-nt̄en̄</i> } street,	G. <i>kpl̄a</i> round about	<i>kw̄n</i> }
open place	Ef. <i>ukwani</i> winding	Any. <i>kwon</i> bread
G. <i>bl̄</i> street	<i>kpan̄</i> to fold (hands)	Nr. <i>kw̄n</i> bread
		Bo. <i>koā</i> bread

<i>S. kyani to count, read</i>	<i>Shi. dwōdō to suckle</i>	<i>Di. chēk to be hard</i>
<i>E. χlɛ to count, read</i>	<i>Ga. doto to suck</i>	<i>Shi. tēk to be hard, strong</i>
<i>T. kan</i> } <i>to count, read</i>	<i>Ju. dot to suck</i>	<i>Ga. tek to be hard</i>
<i>kane</i> }	<i>S. pagī to divide</i>	<i>Ju. tēk to be hard</i>
<i>G. kane to count, read</i>	<i>E. afā part, half</i>	<i>Any. tēk to be hard</i>
<i>Y. ka to count</i>	<i>T. pae to split</i>	<i>Bo. tigo to be hard</i>
<i>V. kara, karan to learn</i>	<i>G. afā half</i>	
<i>Di. kwen to count</i>	<i>Y. apa part</i>	<i>S. tiji hand</i>
<i>Shi. kweng to count</i>	<i>Ku. fak to split, divide</i>	<i>E. ashi hand</i>
<i>Ga. kwano to count</i>	<i>Nu. fage to divide</i>	<i>Ku. shi-ma hand</i>
<i>Ju. kwēno to count</i>	<i>Shi. pānō to divide</i>	<i>Di. chin, chyen hand</i>
<i>Nr. kwēn to count</i>	<i>S. puy to beat</i>	<i>Shi. chyēnō hand</i>
<i>Ba. ken to count</i>	<i>E. fo to beat</i>	<i>Ju. shyeno hand</i>
<i>S. nhé, nhua to lick, suck</i>	<i>T. po to beat</i>	<i>Any. shyēnō hand</i>
<i>E. dō to lick, suck</i>	<i>Ef. foi to beat</i>	<i>S. tiji to bear a child; wife</i>
<i>duḍdō to lick</i>	<i>Plaoui po to beat</i>	<i>E. ashi wife</i>
<i>Y. adun</i> } <i>taste</i>	<i>Téoui po to beat</i>	<i>Ku. shi to beget, bear</i>
<i>adgn</i> }	<i>Shi. pwōdō to beat</i>	<i>shā begetting</i>
<i>Nu. duge</i> } <i>to lick</i>	<i>Di. pwot to beat</i>	<i>Nu. ash, ashi daughter</i>
<i>dach</i> }	<i>S. tiagi to be hard</i>	<i>Di. tik wife</i>
<i>Shi. dōdō to suck, lick</i>	<i>E. sē to be hard, strong</i>	<i>Shi. chi wife.</i>

Appendix.

Some Names of Languages, Peoples, and Rivers, as they are in use among the natives.

The *Shilluks* call themselves: *Óchólō* a Shilluk man, pl. *Chól*, or *wate Chól* "children of *Chól*"; their country: *fōtē chól*; their language: *qō chól*. The *Shilluks* are called by the Arabs: *Shilluk*, by the *Dinkas*: *Bār*, by the *Nuers*: *Tēt*.

The *Anywaks* call themselves: *Atiwak*, they are called by the *Nuers*: *Bátāk*, by the *Diukas*: *Pálāk*, by the *Abyssirians*: *Jambo*.

The *Dinkas* call themselves: *Jāne*; they are called by the *Shilluks*: *ójānō* pl. *jāni*; by the Arabs: *Dinka*, or *Denka*.

The *Nuers* call themselves: *Gánāt* a Nuer man, pl. *Kégánāt*; their language: *tōk Nāt*; they are called by the *Shilluks*: *Nuér*, by the *Dinkas*: *Núár*; by the Arabs: *Nuér* or *Nawár*.

The *Jurs* call themselves *De-Luq* or *Luq*, by the *Shilluks* they are called *Odimo*, "descendants of *Dimo*", by the *Bongo*: *Bēr*. The *Belanda* call them-

selves *Bgr.* Belanda is a Bongo word, *landa* = stone, hill; so Belanda is probably "hill-country".

The Nubians are in all three languages called: *Dḡn*, from "Dongola". According to Schweinfurth in Golo the Nubians are called Turuku, in Jur Oturu, in Bongo Turu; these names are doubtlessly derived from "Turk".

The Bahr Zeraf is called in Shilluk: *Oḡl*, in Nuer: *Fḡu*, in Dinka: *Piau* The Bahr Jebel is called in Shilluk: *Kḡr*; in Dinka: *Kḡr*, in Nuer: *Konam*; the Khor Filus is called in Shilluk: *Oḡṭ*, in Dinka: *Pelṭ*, in Nuer: *Pulṭ*.

FOURTH SECTION: THE PARTS OF SPEECH.

THE NOUN.

Singular and Plural.

102. Singular. Many nouns have in the singular the suffix *q*; in some nouns it may be dropped at will; on this and on the original meaning of *q* see 71.

Some nouns denoting a plurality, are in their form singular, and are treated as such; e. g.: *lābq*, *tēdq* people.

102a. Plural. The Shilluk is remarkable for its manifold means of forming the plural of nouns. These means may be divided into three principles; they are: plural-formation

a) by affixes,

b) by change of tone,

c) by change of vowel.

Generally in forming the plural of a noun, not only one of these means is employed, but several.

103. a) Plural-formation by affixes. In most Sudan languages the plural of nouns is formed by affixing to the singular a particle, which in most cases originally is a noun or a pronoun: "people, they". In Shi. this formation is represented by several vocalic and consonant affixes.

1. The most frequent plural-affix is the suffix *i*. Although by no means all nouns have this suffix in the plural, yet it is a question of feeling with the natives that they prefer it; if a foreign word is introduced into the language, it receives *i* in the plural; and on the other hand there are numerous genuine Shilluk words which sometimes are used with *i*, and sometimes without it in the plural. This leads to the supposition that possibly the ending *i* was formerly more employed than it is now, and that it may be the oldest and originally only ending for the plural. — The plural-suffix *i* occurs also in Masai and in Nuba and Kunama; in Kunama *i* is the personal pronoun of the third person plural: "they". It may be that the suffix *i* is of common origin in all these four languages.

Besides the vowel-suffix, there are several consonants which serve in forming the plural:

104. 2. *k*; *gin* thing pl. *gik*; *k* may be shortened from the demonstrative pronoun *ak* "these"; in Di. the plural is formed in the same way, viz. by adding the

demonstrative pronoun *ke* "these".

3. *t*; *t* is possibly identical with the Anywak word *toṭ* "many"; so that originally the word was common to both languages, but in Shi. it was exclusively retained for forming the plural, a different word being employed for "many". In Anywak the plural is frequently formed by simply adding "*toṭ*". In some cases the plural is formed by adding *t* instead of *t*; whether this is misheard by me, or whether there is really a class with *t* in plural, I do not know. — Di. also has the plural in *t* (*t*?): *puou-puot* heart.

105.

4. A nasal consonant; some nouns form their plural in changing their last consonant into the corresponding nasal one, according to the rule given in 40; here doubtlessly a nasal consonant has been suffixed, which may be shortened from the demonstrative pronoun *an* "this, these".

106.

While *ɨ* is used very much, and may, in a certain measure, be employed at will, *k*, *t* and the nasal consonant are restricted to a small number of nouns.

5. Words whose second consonant is a voiced mute followed by a vowel, change this consonant into the corresponding voiceless one in the plural: *áfudḥ* pl. *áfutṭ*. In connection with this it is to be remarked that in those nouns which in their plural end in a mute consonant, *this consonant is always voiceless*, even when a vowel follows: *lḗk* teeth, *lḗka* my teeth, *lḗk ak* these teeth; this is contrary to the rule in 38; perhaps this voicelessness is the rest of a voiceless consonant which was suffixed for forming the plural, but assimilated itself in all cases with the preceding consonant.

107.

6. Many nouns form their plural by dropping the singular-suffix *ɔ*: *gyēnɔ* hen pl. *gyen*.

108.

7. A few nouns with the prefix *o* drop this prefix in plural; such are names of persons as belonging to a nation (patronymica): a Dinka man, a Shilluk man; here the plural-form may be the first, noting the nation as a collective mass, from this the singular was derived by prefixing *o*, which probably means: "he" or "one": "he a Shilluk". The opposite formation see in *rúm* pl. *órəm* nose.

109.

8. A peculiar kind of plural-formation in nouns designating relatives is that of prefixing *né* in the plural; *nà* (also *nè*) means "child"; it is low toned, but when expressing the plural, its tone rises. Examples:

ákṭyò-néḱṭi nephew; or: *nàḱṭi-néḱṭi* nephew.

[The partial conformity of the plural-affixes in Shilluk and Masai is remarkable. Just as in Shilluk one of the most frequent plural suffixes is *ɨ*, so it is also in Masai. Likewise *k*, *t* and a nasal suffix (*n*) are found in both languages. The plural-formation by dropping the final vowel *ɔ* of the singular (see 108) has also its analogy in Masai, where a final *a* or *o* (*ɔ*?)

is dropped: *ol abura* plural *il abur* "froth"; *ol kurto* pl. *i kurt* "caterpillar".

Hollis is probably right in supposing that in these words the plural is the original form, from which the singular was formed by adding *o* or *a*.

— According to Hollis, Masai has no plural-distinction by tone. See Hollis page 18 ss.]

- I I O. b) Plural-formation by change of tone. As stated above, the predomination of intonation is a characteristic of Sudan languages; but in none of these the change of tone is known to be a means of distinguishing singular and plural. In the western languages, of whom a greater number is thoroughly known, this function of the tone is sure not to exist; but it may be expected that on close investigation it will be found in other eastern Sudan languages.

By the change of tone the nouns are grouped into classes, a certain tone or group of tones in the singular always corresponding to a certain tone or group of tones in the plural. There do not seem to be very many nouns without the distinction of tone in singular and plural.¹

This distinction is probably younger than the plural-formation by affixes. Though the intonation is no doubt genuine Sudanic, this particular employment of it, viz. the distinction of number, may be of foreign origin, a foreign element getting into the population and using the tone in quite a new way, which, until then, was not known to the primitive inhabitants. This is the more probable, as the change of tone is a process analogous to that of the change of vowel, which will be shown below. It might be supposed that both are of the same foreign origin, i. e. Hamitic. The older plural-formation by affixes seems gradually to be suppressed by the modern means, viz. change of tone and of vowel.

It is to be remarked that, as a whole, in plural the low tone is more frequent than in the singular, the low tone, together with the long vowel (see the following) conveying the notion of greatness or plurality.

- c) Plural formation by change of vowel.² A plural-formation likewise unknown in western Sudan languages is that by changing the quantity or quality of the stem-vowel. This vowel-change is common in Semitic and Hamitic languages, and is in Shilluk probably to be traced to Hamitic influence. How far it is spread in the eastern Sudan group, cannot be stated now, but the Di. also has it. Quite of Hamitic character is the interchange of certain vowels in this way: the vowel-changes in one group are contrary to those in another group; the first group has long vowel in singular and short in plural; a second group short vowel in singular and long in plural; likewise the quality changes: one group has *o* in sing., *u* in pl.; a second group *u* in sing., *o* in pl.; this peculiarity was first shown by Meinhof as existing in

¹ According to Kitching in Gang most nouns have the same form for singular and plural; is it not possible that a distinction is made by tone, which has not been noted?

² Plural-formation by change of vowel-quantity and quality is also largely used in Dinka; see Mitterutzner page 15.

the Hamitic languages, and has been called by him "polarity".

The same tendency of interchange is to be seen in other formations, see for instance 119: singular prefix *o*, plural no prefix, and 119: singular no prefix, plural prefix *o*.

Though this formation be probably foreign and relatively young, it may contain some primitive principle of language building: It is worth noting that the large majority of nouns have short vowel in the singular and a long one in the plural; this may lead to the supposition (which is supported by results of studies in other African languages. In Ewe for instance adjectives with long vowel and low tone designate large things or beings, the same adjectives with short vowel and high tone express small things or beings.) that in an early stage of language the long vowel is expressive of the idea of "much, big, great".

Examples illustrating the different ways of forming the plural.

a) Plural-formation by Affixes.

- | | | |
|----------------------|------------------------------|----------------------------|
| 1. Suffix <i>i</i> . | <i>dkôl-dkôlî</i> drum-stick | <i>ámât-ámâtî</i> a stork |
| | <i>ánîñ-ánîñî</i> a knife | <i>dywóm-dywómî</i> monkey |
| | <i>áchùñ-áchùñî</i> an ant | <i>pâm-pâmî</i> board |
| | <i>ɣêr-ɣêrî</i> a bead | <i>kâl-kâlî</i> fence |
| | <i>nù-nuwi</i> lion | <i>lɛu-lɛwi</i> lizard. |

For more examples see below.

The ending *i* has in most cases low tone; where the tone is middle, the stem-vowel too has middle tone, that is, the tone of the suffix is assimilated to that of the stem.

- | | | | | |
|----------------------|---------------------------|-----------------------|--------------------------|--------------------|
| 2. suffix <i>k</i> . | <i>pi-pik</i> water | <i>gin-gik</i> thing | <i>dyɛl-dyɛk</i> goat | <i>jal-jɔk</i> man |
| | <i>lɛjɔ-lɛk</i> tooth | <i>mā-mɛk</i> aunt | <i>mɛn-mɔk</i> this one. | |
| 3. suffix <i>ɛ</i> . | <i>ɣɔ-ɣɛɛ</i> buttocks | <i>wich-wɛɛ</i> head | <i>yɛi-yɛɛ</i> boat | |
| | <i>yīnɔ-yīɛ</i> fisherman | <i>yech-yɛɛ</i> belly | <i>kɛu-kɔɛ</i> breast | |
| | <i>(hwɔl-lɔɛ)</i> a gourd | <i>(yɔ-yɛɛ)</i> road. | | |

When in a noun with a consonant plural-ending the stem also ends in a consonant, the final consonant of the stem is dropped, the consonantal suffix taking its place; see 44.

4. nasal consonant as suffix.

- | | | |
|------------------------------|----------------------------|--------------------------------|
| <i>ɣɔgɔ-ɣɔnî</i> dura-basket | <i>kwàch-kwàñî</i> leopard | <i>ànàdɔ-ànàñî</i> breast-bone |
| <i>yàɛ-yɛn</i> tree | <i>àtábɔ-àtām</i> tobacco | <i>ɣábɔ-ɣāmî</i> dish. |

Vice versa: *wàñɔ-wɔch* paper.

I 11.

I 12.

I 13.

I 14.

I 15.

I 16.

I 17.

5. voiced mute consonant becomes voiceless.

áfúdd-áfútí a fish*átúdd-átútí* a wild goose*bòdd-bòtí* blacksmith*gòjì-gòchè* sword*búdd-bútí* a melon*dàkàgì-dàkàkì* dura-stick*òkòdd-òkòtí* basket.Vice versa: *fùk-fùgì* tortoise *òròk-òrògì* bell *luòp-luòbì* company.

I 18.

6. dropping the singular-suffix *o*.*fàlq-fāl* knife*gyènd-gyén* hen*byèlq-byél* dura*wànd-wān* bird*tònd-tōn* egg*gwèlq-gwél* ring.

I 19.

7. dropping the prefix *o*.*obwònd-bwòn* white man*òchòlq-chòl* Shilluk-man*òjānd-jān* Dinka-man.¹Vice versa: *rúm-òròm* nose.

I 20.

b) Plural-formation by Change of Tone.

For completeness' sake the nouns which do *not* change their tone in plural, are also enumerated here. — Nouns with prefixes and those without them are separated, as they show differences of tone.

In some cases nouns with a slight deviation of tone have been grouped under the same heading; this has been done, because the differences do not seem to be essential and perhaps have been misheard. On the difference between ' and ^ see 51.

Some nouns have two plural-forms.

Nouns with prefixes.

I 21.

1. *àchwàtq-àchwàtí* loin-cloth*àmàlq-àmàlí* camel*òkòk-òkòk* egret*òkòk-òkòk* flower*òkwòk-òkwòk* a goose*òmèddq-òmètt* fire-fly*òròk-òròk* craft.2. *àdžrò-àdžr* arm-ring*òchòyq-òchòyí* melon*òpàrò* a gourd*òfwól* blue*àlútq-àlútí* fist*àwák-àwák* a bird.3. *òbòu-òbòu* lungs*ògwòrò-ògwòrì**òbžr-òbžrì* feather*ògwžrì* } blue heron.4. *àkúr-àkúrì* pigeon*àžrò-àžrì, àžr* a spear*àwóch-àwóch* a shell*òlólé-òlólé* duck*ògwólq-ògwól* a bird.5. *àchútq-àchútí* arm-ring*àgwénq-àgwén* bastard child.6. *àkyénq-àkyén* gun-cock*òbìrò-òbìr* a pot*àbúrò-àbúr* bush-buck*àchwátq-àchwátí* guinea-fowl*àdžrò-àdžr* donkey*àžp-àžp* bag.

¹ In one example the plural is formed by suffixing *r*: *rìt-ròr* king.

7. *òkòdò-òkùtì* hedgehog *òlèlè-òlèlè* club
ònwànò an ant *ònwèrò* whip *òtòlò* a white dura.
8. *òwànò-òwànì* heron *òkwànò-òkwànì* broom
òtyèò-òtyèò a fish *òtìgò-òtìtì* a fish
òwàjò-òwàjò cousin *òròk-òròk* small bell
òyìnò crocodile-hunter.
9. *áchàn-áchàn* a fish *áchwìk-áchwìk* anus
àkwàn-àkwàn ear-lap *àlùn-àlùn* somersault
ámàt-ámàtì a stork *ànón-ànónì* a knife
átèt-átèt mangouste *áywóm-áywómì* monkey
òràt-òràt a snake *ómì* brother *ómèn* his brother
òlwoè-òlwoè marabout *òfwǎn-òfwǎn* loaf
ógik-ógik buffalo *òkòk-òkòk* a fish
òkwól-òkwólì gourd *òkyèl-òkyèlì* an ant
ònyèn-ònyènì a snake *òpàp-òpàp* hip-bone
òtùwò-òtùwò hyena *òtùwò-òtùwò* cock.
10. *ábán-ábán* hammer *ákòl-ákòlì* drum-stick
òkwòr-òkwòrì serval *òlák-òlákì* a fish
òtùwèl-òtùwèlì a fish *òlám-òlámì* sycamore
òlèt-òlètì hawk *òtèt-òtètì* a pot.
11. *ágàk-ágàkì* crow *àlèrò-àlèrì* a fish
àchúnò-àchúnì an ant *àdàlò-àdàlì* a gourd
àdòlò-àdòlì a fish *áfudò-áfudì* a fish
òdèk-òdèkì a mat *ògèrò-ògèrì* bracelet
ògwàl-ògwàlì frog *òywàk-òywàkì* a crane.
12. *átùdò-átùtì* wild goose *áyòmò-áyòm* tin
áfèdò-áfèt skunk *àgèrò-àgèr* a hair dress
àgèrò-àgèr neck-bone *ànónò-ànónì* a red ant
átwák-átwák a bird *áyìtèr-áyìtèrì* quail
òdèrò-òdèr kiddie *ògwòk-ògwòkì* jackal
òmèrò red dura *òmòdò* a cow
ònògò a cow *òràp-òràp* spider
òtòr-òtòr a ford *òwàù-òwàù* ibis
òwèt-òwèt a mat *òròch-òròch* ram
ònwòk-ònwòk male goat *òmòrò-òmòr* roan antelope
òmàiyò-òmàì cousin *òbògò-òbòk* albino
òbwòyò-òbwòì a shrub *òdèlò-òdèl* a cow

- | | |
|---------------------------------|-------------------------------|
| óǎbò-óǎp blanket | ógál-ógál mule |
| ógálò-ógálì mule | ónàyò-ónàì cousin. |
| 13. ókòdò-ókòtì basket | órók-órògì bell. |
| 14. óchýèndò-óchýèn loin-cloth. | |
| 15. ógwé-ógwé bow. | |
| 16. dílèbò-álípi a bird | ónèlò red earth. |
| 17. ádíniò-àdíni a fish | átèni-àtàn hat |
| ókwoón-òkòkòn feather | ókwoèk-òkwoèk goose |
| ókòk-òkòk egret. | |
| 18. áchýèng-áchýèn an ant | dywák-àywák crest |
| òrò-òr ant-hill | òrò-òr relations by marriage. |

Perhaps in these last two examples *ò* and *é* are not prefixes, but vowels of the stem, the first consonant (perhaps *w*) having been dropped; see 33.

- | | |
|-----------------------------|-------------------------|
| 19. ókòt-òkòt bell | |
| 20. àkòni-àkòni gazelle | ànàdò-ànàni breast-bone |
| (àtábò-àtám tobacco). | |
| 21. àjwògò-àjwòk sorcerer. | |
| 22. òtyèm-òtyèm dragon-fly. | |
| 23. òlèt-òlèt hawk | òbèch-òbíèch reed. |

I 22.

Nouns without prefixes.

- | | |
|------------------------|--------------------------|
| 1. bẹ̀lò-bẹ̀l face | bẹ̀niò-bẹ̀ni lizard |
| bòt-bòt bachelor | bwòniò-bwòni a fish |
| byèrò-byèr root | chòr-chòr vulture |
| chùt-chùt tooth-brush | chwàì-chwàìyì broth |
| chwòk-chwòk ambassador | chwàrò-chwàr bug |
| dàtò-dàt hoof | dèn-dènì jaw-bone |
| fàlò-fàl knife | gàt-gàt river-side |
| gìn-gìk thing | gòk-gòk ring |
| gwèlò-gwèl ring | gyèk-gyèk water-buck |
| kwòm-kòm back | kyèt-kyèt a fish. |
| 2. gèlò-gèlì slope | gàgò-gàk cowry |
| bùdò-bùt a shell | búgò-búgì melon |
| chámì-chámì bait | dàkàgì-dàkàkì dura-stick |
| dòrò-dòrì axe | fàl-fèt spoon |

- | | | |
|----|-----------------------------------|-------------------------------------|
| | <i>fùdò-fùt</i> country | <i>fùlò-fùl</i> cloud |
| | <i>jàgò-jàk</i> chief | <i>kwét-kwét</i> dung-hill. |
| 3. | <i>gèlò-gùl</i> bight | <i>ɽérò-ɽérì</i> a bead |
| | <i>kàl-kàlì</i> fence | <i>kèdò-kèt</i> a fish |
| | <i>kwàch-kwànì</i> leopard | <i>pàm-pàmì</i> board |
| | <i>fùdò-fùt</i> lame person. | |
| 4. | <i>chògò-chòk</i> a fish | <i>fùk-fùgì</i> tortoise |
| | <i>fyér-férì</i> back-bone | <i>gànò-gànì</i> button |
| | <i>jòp-jòpì</i> buffalo | <i>kàn-kànì</i> trumpet |
| | <i>kàwò-kàwì</i> beam | <i>kìt-kìtì</i> rock |
| | <i>kù-kùwì</i> thief. | |
| | <i>fùk-fùkì</i> pot | <i>gùt-gùtì</i> hammer. |
| 5. | <i>byèlò-byél</i> dura | <i>byèrò-byér</i> belly |
| | <i>pàr-pérì</i> hippo | <i>kyèrì-kyérì</i> horse |
| | <i>(dèl-dèlì</i> skin). | |
| 6. | <i>bòr-bòrì</i> net | <i>bòr-bòr</i> boil |
| | <i>chùrò-chùr</i> a fish | <i>dók-dòk</i> mouth |
| | <i>gòjì-gòchì</i> sword | <i>gùlò-gùl</i> cannon |
| | <i>gùt-gùt</i> navel | <i>érò-èr</i> relations by marriage |
| | <i>kwànò-kwànì</i> solo-singer | <i>kóch-kùchì</i> axe |
| | <i>kwón-kwónì</i> report | <i>kyèlò-kyèl</i> star. |
| 7. | <i>gyèlò-gyél</i> ring | <i>bàk-bàk</i> fence |
| | <i>bànò-bànì</i> locust | <i>bòdò-bòtì</i> blacksmith |
| | <i>chùl-chùl</i> penis | <i>dàn-dànì</i> dancing-stick. |
| 8. | <i>bànò-bànì</i> meat on the skin | <i>bàt-bàt</i> arm |
| | <i>chùgò-chàk</i> charcoal | <i>dàk-dàk</i> pot |
| | <i>fyèr-fyérì</i> skin | <i>gwòk-gùdòk</i> dog |
| | <i>gyèrò-gyérì</i> hen | <i>jàch-jàch</i> shoulder |
| | <i>kènò-kènì</i> gourd | <i>kwàrò-kwérì</i> pole |
| | <i>kwòt-kòt</i> shield | <i>kwòm-kùòmì</i> board. |
| 9. | <i>kwòtò-kwòtì</i> farting | <i>fàrò-fàrì</i> mat. |

c) Plural-formation by vowel-change.

Change of the quantity of the stem-vowel.

1. Singular short vowel, plural long vowel.

òkòk-òkòk igret*òkòk-òkòk* flower*òròk-òròk* craft*àwàk-àwàk* a bird

<i>òròk-òròk</i> a small bell	<i>chùt-chùt</i> tooth-brush
<i>gàt-gàt</i> river-side	<i>chwàk-chwàk</i> ambassador
<i>òkwòk-òkwòk</i> a goose	<i>ògwól-ògwól</i> a bird
<i>àchút-àchút</i> arm-ring	<i>àgwén-agwén</i> bastard
<i>àchwát-àchwát</i> guinea-fowl	<i>òtòk-òtòk</i> cock
<i>átwák-átwák</i> a bird	<i>òràp-òràp</i> spider
<i>òwét-òwét</i> a mat	<i>ónwók-ónwók</i> male goat
<i>ógál-ógál</i> mule	<i>átén-átén</i> hat
<i>òkwón-òkwón</i> feather	<i>òkót-òkót</i> bell
<i>dàtò-dàt</i> hoof	<i>kàl-kàl</i> fence
<i>fyér-fyér</i> back-bone	<i>bák-bák</i> fence
<i>dak-dák</i> pipe.	

In the first eight examples the short and long vowel are the only distinction between singular and plural.

2. Singular long vowel, plural short vowel.

<i>chámì-chámì</i> bait	<i>ògwòrò-ògwòrì</i> blue heron
<i>òlám-òlémì</i> sycamore	<i>òlèt-òlétì</i> hawk
<i>òbògò-òbòk</i> albino	<i>òchyènò-òchyèn</i> loin-cloth
<i>àjwògò-àjwòk</i> wizard	<i>òlèt-òlétì</i> hawk
<i>chòr-chòr</i> vulture	<i>byèlò-byél</i> dura
<i>pàr-pérì</i> hippo	<i>bòr-bòr</i> boil
<i>gòjì-gòchì</i> sword	<i>kyèlò-kyèl</i> star
<i>gyèrò-gyèr</i> hen	<i>kwàrò-kwèrì</i> pole.

Only in the first word the plural is distinguished from the singular by the short vowel only.

I 24.

Change of the Quality of the Stem-vowel.

1. The stem-vowel of the singular turns *è* in plural.

<i>àgàk-àgèkì</i> crow	<i>pàr-pérì</i> hippo
<i>ògwàl-ògwèlì</i> frog	<i>òdèk-òdèkì</i> a mat
<i>òywàk-òywèkì</i> crane	<i>òtwèl-òtwèlì</i> a fish
<i>òlák-òlèkì</i> a fish	<i>òtèt-òtètì</i> a pot
<i>òlám-òlémì</i> sycamore	<i>álèbò-álèpì</i> a bird
<i>fàl-fèt</i> spoon	<i>òlèt-òlétì</i> hawk
<i>kwàrò-kwèrì</i> pole	<i>ògwòrò-ògwèrì</i> blue heron.

In some words the vowel in plural is not *è*, but *e* or *i*; as these are closely related to each other, and perhaps *e*, *i* are misheard for *è*, I have classed them together.

In all these nouns the stem-vowel has high tone in plural; probably the

high tone and the reduction of the vowel to *ɛ* are in some causal connection; vide 16.

2. The stem-vowel of the singular — mostly *a* — turns *ɛ* in plural.

<i>àchwáɛ-àchwɛɛ</i> guinea-fowl	<i>kàl-kɛlɛ</i> fence
<i>bák-bɛk</i> fence	<i>dàk-dɛk</i> pot, pipe
<i>òkwòk-òkwɛk</i> a goose	<i>òkwéik-òkwɛk</i> a goose.

Here the short vowel of the singular becomes long in plural; the lengthening of the vowel may be the reason of its turning into *ɛ*; see 17.

- | | | |
|--|-----------------------------|---------------------------|
| 3. singular <i>a</i> pl. <i>ɛ</i> . | <i>mā-mɛk</i> aunt | <i>yaɛ-yɛɛ</i> tree. |
| 4. singular <i>ɛ</i> pl. <i>a</i> . | <i>díɛn-dídán</i> hat | <i>(yɛi-yáɛ)</i> boat). |
| 5. singular <i>a</i> , pl. <i>o</i> . <i>raɛ</i> (<i>riɛ</i> , see 16) - <i>rōr</i> king. | | |
| 6. sing. <i>ɛ</i> pl. <i>e</i> . | <i>gyɛt-gyɛt</i> waterbuck. | |
| 7. sing. <i>e</i> pl. <i>ɛ</i> . | <i>díɛt-díɛt</i> mangouste | <i>ánɛnɔ-ánɛn</i> red ant |
| | <i>òwét-òwét</i> a mat | <i>yech-yɛɛ</i> belly. |
| 8. sing. <i>e</i> , pl. <i>i</i> . | <i>yɛɛ-yíɛ</i> a well | <i>yɛɛ-yíɛ</i> scorpion. |
| 9. sing. <i>i</i> pl. <i>a</i> . | <i>wich-waɛ</i> head. | |
| 10. (sing. <i>a</i> , <i>ɛ</i> , <i>ē</i>) pl. <i>ɔ</i> . | <i>jal-jɔk</i> man | <i>mɛkɔ-mɔkɔ</i> some |
| | <i>ɛɛn-tɔnɔ</i> small | <i>ánɔ-ɛnɔ</i> what |
| | <i>mɛn-mɔk</i> these. | |

The plural-vowel *ɔ* is remarkable, as it does not correspond to a certain vowel in singular, but is a class of its own; it not only forms the plural of nouns, but also of pronouns and adjectives. Note also *ánɔ-ɛnɔ*; *ā* is the deictic pronoun "it is"; but here it is treated like a radical vowel and thus changed in plural.

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|--|--------------------------------|---------------------------|
| 11. sing. <i>ɔ</i> , pl. <i>u</i> , <i>ɛ</i> . | <i>naɔɔlɔ-naɔulɛ</i> an axe | <i>kɔch-kùchɛ</i> an axe |
| | <i>òkòdò-òkùtɛ</i> hedgehog | <i>mogɔ-mɛkɛ</i> beer. |
| 12. sing. <i>u</i> pl. <i>ɔ</i> . | <i>rúm-òròm</i> nose. | |
| 13. sing. <i>o</i> pl. <i>ɔ</i> . | <i>ánón-ánónɛ</i> a knife | <i>bòr-bòr</i> boil |
| | <i>toch-toach</i> gun; see 22 | <i>chòr-chòr</i> vulture. |
| 14. sing. <i>ɔ</i> pl. <i>wɔ</i> . | <i>mɛk-mwɔk</i> dog-head fish. | |
| 15. sing. <i>wɔ</i> , <i>wo</i> pl. <i>ɔ</i> , <i>o</i> , <i>u</i> . | <i>óɔwɔn-óɔɛn</i> cock | <i>òkwɔr-òkɔrɛ</i> serval |
| | <i>ógwɔk-ógɔkɛ</i> jackal | <i>òkwɔn-òkɔn</i> feather |
| | <i>lwɔl-lɛt</i> a gourd | <i>ɛwɔl-ɛlɛ</i> snake |
| | <i>kwòm-kòm</i> back | <i>kwòt-kòt</i> shield |
| | <i>ófɔɔn-ófùn</i> loaf. | |
| 16. sing. <i>wo</i> pl. <i>uo</i> . | <i>gwòk-gúòk</i> dog | <i>kwòm-kúòmɛ</i> board. |
| 17. sing. <i>yɛ</i> pl. <i>ɛ</i> . | <i>fyɛr-fɛrɛ</i> backbone. | |
| 18. sing. <i>yɛ</i> , <i>ɛ</i> , <i>i</i> pl. <i>ɛ</i> . | <i>lyɛch-lɛch</i> elephant | <i>yɛɛ-yíɛɛ</i> neck |
| | <i>òbìch-òbíɛch</i> reed. | |

Gender.

I 25. Gender is expressed in the noun only, not in pronouns. The natural gender may be marked in two ways:

a) by different words.

<i>chwogu</i> man	<i>qāchq</i> woman	<i>wat</i> bull	<i>qean</i> cow
<i>ónwók</i> male sheep or goat		<i>dyél</i> female goat.	

b) by adding *ókwòñ* for the male, *màt* for the female gender.

<i>nù òkwòñ</i> male lion	<i>nù màt</i> or <i>màt</i> <i>nù</i> female lion
<i>ẓòñt</i> <i>nù</i> male lions	<i>màtẓt</i> <i>nù</i> female lions
<i>kyèn òkwòñ</i> or <i>kyèn à ẓwòñ</i> male horse	<i>kyèn a màt</i> or <i>màt kyèn</i> female horse
<i>kyèn à ẓwòñ</i> male horses	<i>kyèn à màt</i> female horses
<i>ẓwòñ ómórò</i> male roan antelope, pl. <i>ẓwòñ ómórò</i>	
<i>màt ómórò</i> female roan antelope, pl. <i>màt ómórò</i> .	

I 26.

In one single word, however, the Shilluk expresses the gender by phonetic means: *na* child *nal* boy *nan* girl.

Here evidently *l* and *n* are added to the word *na* in order to mark its gender, *l* for the male, *n* for the female gender.

[That this case is not merely accidental, will be clear from the fact that by the same means gender is expressed in the Bari language; here it is not the nouns, but demonstrative pronouns which receive the affixes *l* and *n*:

<i>lo</i> this m.	<i>lu</i> that m.
<i>na</i> this f.	<i>nu</i> that f.
pl. <i>chi-lo</i> these m.	<i>chi-lu</i> those m.
<i>chi-ne</i> these f.	<i>chi-nu</i> those f.
<i>lu-yu</i> that one yonder m.	<i>chi-lu-yu</i> those yonder m.
<i>nu-yu</i> that one yonder f.	<i>chi-nu-yu</i> those yonder f.
<i>li-o</i> my m.	<i>il-ot</i> your m.
<i>ni-o</i> my f.	<i>in-ot</i> your f.

In the noun, feminine is distinguished from masculine by the suffix *et*.

The same distinction by the same means has Masai.

The distinction of a grammatical gender is surely not Sudanic, it is not known in other Sudan languages; so we have doubtlessly Hamitic influence here. The Shilluks must have been in contact with (a Hamitic) people who expressed in their language the grammatical gender by *l* and *n*, but this contact was not long or strong enough, to make the distinction of gender a living factor in the language; so only a faint trace of it was left. There is one more *Sudan language*, which has a similar distinction: the Songhai (on both banks of the middle Niger). This language has, in

the same way as Bari and Masai, a kind of article, *dí* for living beings, *ní* for inanimate things. I believe that *dí* is identical with *lí*, *l* and *d* often changing in African languages; vide the examples in the comparative Lists of Words in Third Section. If this is right, the Songhai (in which, though, this distinction will not be original, but borrowed from some Hamitic language) represents an elder stage in the development of grammatical gender: living > masculine, inanimate > feminine or neuter (which may originally be the same, as with primitive men woman is rather a thing, a merchandise, than a person).]

A second way of distinguishing gender by phonetic means is represented in the following word:

ógwéḷ an ox with the horns turned toward the eyes
ágwéḷḷ a cow with the horns turned toward the eyes.

I 26a.

Case.

Genetive.

The ruling noun is a singular.

1. The genetive follows the noun determined by it. The noun ends in a consonant; in these cases the two nouns unite without any connecting element or phonetic changes:

I 27.

<i>wot</i> house;	<i>wot jáqò</i> house of the chief
<i>loṭ</i> club;	<i>loṭ obwoṇ</i> club of the stranger
<i>àṭṭp</i> bag;	<i>àṭṭp jal ɛni</i> bag of this man
<i>okok</i> blossom;	<i>okok yaṇ ɛni</i> blossom of this tree
<i>yíṭ</i> ear;	<i>yíṭ kyèṇ</i> ear of the horse.

There are, however, a few exceptions, chiefly if the final consonant is *k* or *ch*, and the next word begins with a consonant;

- a) sometimes the "helping vowel" is inserted:

<i>kidq</i> colour;	<i>kíte lōjò</i> black colour
<i>nēdq</i> rib;	<i>nēte jal</i> rib of man
<i>lēch</i> tooth;	<i>lēche lyech</i> tooth of the elephant
<i>mōqg</i> beer;	<i>mōke fōṭe wqṇ</i> beer of our country
<i>bōdq</i> artist.	<i>bōte tqṇ</i> one who makes spears.

These are treated like nouns in the plural.

- b) *ch* and *k* may be dropped:

<i>pāch</i> village;	<i>pā riṭ</i> village of the king
<i>kēch, kach</i> hunger;	<i>kā jal ɛni</i> the hunger of this man
<i>dqk</i> cattle;	<i>dq riṭ</i> the cattle of the king.

c) *ch* softens into *y*:

mach fire;

may kwōrō "fire of cotton"; see 45.

One word changes its vowel before a genitive:

yq way;

yu Fakqi the way to F.;

likewise when an adjective follows: *yu toch* a narrow way; see 22.

2. Nouns which have the final vowel *o*, and whose second consonant is a voiced — in some cases also a voiceless — mute (*go*, *jo*, *do*, *qo*, *bo*), drop, when followed by a genitive, the *o*, and turn the consonant into the corresponding nasal one: *go* > *ñ*, *jo* > *ñ*, *do* > *n*, *qo* > *ŋ*, *bo* > *m*; see 40.

jāgo chief;

jāñ fōte wōn the chief of our country

afoajo rabbit;

afoañ nal fēn the rabbit of the child

tēdo people;

tēñ fān eni the people of this village

ómōdō a cow;

ómōñ riť the cow of the king

tqbo plate;

tqm nan the plate of the girl

mutō neck;

mune qeañ the neck of the cow.

This nasalization is caused by a nasal consonant, *n*, which is no doubt identical with the demonstrative *n* (vide 138), and has originally the meaning "that": *jāgo n pāch* "the chief, (namely) that of the village". There are some examples which show the *n* in existence at the present time: *lāu* cloth, *lān qācho* the cloth of the woman; here *n* is preserved, the *u* having dropped before it; *riť* king, an older form *rāť*, see 16; *rāñ lqbo* the king of the people; here the *n* is preserved, though the word ends in a consonant; this is generally not the case; it is evident that after a vowel the *n* is easily preserved, *jāgo n pāch* offers no difficulty in pronouncing, but in words ending in a consonant the *n* was liable to disappear, the more so, as the consonant was voiceless, and *n* is voiced; thus *qok n tēdo* > *qok tēdo*, but *jāgo n tēdo* > *jāñ tēdo*. This *n* has high tone.

[This *n*, originally probably always a demonstrative pronoun and serving to express the genitive relation, exists in a great number of central and eastern Sudan languages. In Di. it effects the same changes as in Shilluk, besides it is found in Nuba, Logonē, Mandara, Tedā, and also in Hausa and Ful.]

The ruling noun is a plural.

If the ruling noun is a plural, the *n* does not appear, but when the noun ends in a consonant, the 'helping vowel' is suffixed to it. When the plural ends in *i*, this *i* is generally preserved. A change of tone is to be noted here: while the plural-forming *i* (see 103) and the helping vowel have low tone in those cases where no genitive follows, they receive high tone when standing before a following genitive. *This high tone most probably indicates the lost*

genitive-forming *n*, the sound *n* itself having disappeared, but its tone (see 127) was perserved. — Examples :

<i>pāch</i> village,	pl. <i>myer</i> ;	<i>myeré riŋ</i> villages of the king
<i>wot</i> house,	pl. <i>wòtí</i> ;	<i>wòtí riŋ</i> houses of the king
<i>yít</i> ear.	pl. <i>yít</i> ;	<i>yíté kyèn</i> ears of the horse
<i>mogq</i> beer,	pl. <i>múkí</i> ;	<i>múkí fōte won</i> beers of our country
<i>okqk</i> blossom,	pl. <i>òkòk</i> ;	<i>òkòkí yaŋ</i> the blossoms of the tree
<i>atēp</i> bag,	pl. <i>atēp</i> ;	<i>atēpé nate wēlo</i> the bags of the traveller
<i>kēch</i> hunger,	pl. <i>kānít</i> ;	<i>kānít fōte won</i> the famines of our country
<i>jāgò</i> chief,	pl. <i>jāk</i> ;	<i>jāké fōte won</i> the chiefs of our country.

In my materials I find one exception to this rule: *gwòk-gùòk* dog; *gùòkè jal eni* the dogs of this man; but this may be a misunderstanding.

The Objective Case.

I 28.

The direct object or accusative follows the verb: *á chām byél* he ate dura. Sometimes the particle *kí* "with" is added: *á chām kí byél* he ate (with) dura.

But when *kā* "and" begins a sentence, the object always precedes the verb: *kā byél chām* and dura ate (he).

What in European languages is an indirect or dative object, the Shilluk transforms into a direct object, and what we would call the direct object, is in this case always introduced by *kí*; instead of saying: "he gave money to the child", they say: "he presented the child with money": *a wēkí nal kí nyen*.

But in very many, probably in most cases the direct and indirect object are not expressed at all, the passive voice being used instead, "I saw him" is expressed by "he was seen by me"; "he gave the child milk" by "the child was given milk by him". — On the passive voice see 173.

The Vocative Case

I 29.

is formed by lengthening the (last) vowel, by raising the tone, and sometimes by adding *i* "you": *nàtè man, nàtè o man! Dāk a proper name, Dāgí o Dāk!*

THE PRONOUN.

The Personal Pronoun.

Connected Form, standing before the verb.

This form is generally used as the subject of verbs.

<i>yá</i> I	<i>yí</i> thou	<i>yé, é (ò)</i> he
<i>wá, wǎ</i> we	<i>wú</i> you	<i>gǎ</i> they.

I 30.

The forms are often pronounced with a short vowel. *yé* and *é* (sometimes *é*), likewise *wá* and *wǎ*, are used promiscuously, but *é*, apparently the younger

form, is employed more frequently than *yé*; *ò* is seldom used; in the 3rd person *gò* also occurs, but it is very rare as a subject. Note that *ò* and *gò* have a low tone, but all other personal pronouns have a high tone.

131.

[It is at least remarkable that in two West African Sudan languages the personal pronouns of the 3rd pers. sing. are the same as in Shilluk: Ewe *é* and *wò*, Twi *e* and *o* (In Ewe even the tones are equal to those in Shi.); Ewe makes some distinction in the use of *é* and *wò*, while in Shi. they seem to be employed at will. Gang too has *e* and *o*, apparently without making any distinction between the two.

On the *form of the pronoun* note the following remarks:

The corresponding forms for the singular and the plural seem to have originally the same vowels, only *yí* and *wú* being different. But besides *yí*, *yú* also occurs, and in Nuer the possessive pron. of the 2nd pers. sing. is *du* (*d* is prefixed), so it seems probable that the original vowel was *u*, which was assimilated by the palatal semivowel *y* and thus became *i*. This palatalization must, however, have taken place at an early period, as neighbouring languages — with the exception just stated — have *i* and *yi* for the 2nd pers. sing. So we get as primitive vowels of the personal pronoun: *á*, *ú*, *é*, which were differentiated into singular and plural by certain prefixes.

a) Singular.

In all three persons the pronoun begins with *y*, but the 3rd person has a third form, which is not mentioned above: *γén* (*n* marks the absolute form, see 132, so the form is properly *γé*); *γé* I regard as the older form of *yé* (on the change between *y* and *γ* see 35); in Dinka and Nuer the pronoun of the first person is *γa*, which is likewise the older form for Shilluk *ya*; from this it is probable that the 2nd person also originally began with *γ*, though, as far as I can see, it is nowhere retained. Thus we get these (hypothetical) primitive forms: *γa*, *γu*, *γé*; *a*, *u*, *é* designating the persons, and *γ* the singular.

b) Plural.

In plural all persons begin with *w* except *gé*. What is the origin of this *g*? In Nuer the 1st pers. is *kó*, the third *kén* and *kyén*, in Dinka *ke* (probably *ké*); *kó* is evidently contracted from *kwa*, see 22; analogous to this *kyé* may be derived from *kwé* (*kwé* > *kyé* see 32), and the 2nd person, *wú*, would be originally *kwu*, but, as in the singular, here the hypothetical form seems nowhere preserved. So the primitive forms of the plural would be: *kwa*, *kwu*, *kwé*; *a*, *u*, *é* again designating the persons and *kw* the plural. (As for the prefixing of *k* note that in Dinka the personal

pronouns in the absolute form suffix a *k*!). — The evolution of *gɛ* in Shi. would then be thus: *kwoɛ* > *kyɛ* > *kɛ* > *gɛ*. While in the first and second person the *k* before *w* was dropped (see 46), in the 3rd pers. *kɛ* turned into *gɛ*. The changing of a voiceless into a voiced consonant is not so uncommon in the Eastern Sudan languages, see 42; here the process was facilitated by *gɛ* being a much used word, whose pronunciation may easily be slighted. — Hence perhaps *gɛ* "he" may also be explained. It may be formed from the primitive pronoun *ɔ* "he", by prefixing to it, in analogy with *gɛ*, a *g*, and to make the analogy perfect, the vowel *ɔ* was also pronounced wide, that is *ɔ̃*, in accordance with the *ɛ* in *gɛ*. This is, indeed, a mere hypothesis, but it is supported by the fact that *gɛ* and *ɔ̃* both have low tone, while all other personal pronouns have high tone.]

Absolute Form.

<i>yán</i> I, me	<i>yín</i> thou, thee	<i>én, yén</i> he, him	<i>gɛ</i> he, him
<i>wán, wón</i> we, us	<i>wún</i> you	<i>gén</i> they, them.	

These differ from the connected form only by a suffixed *n*; *én* and *yén* are used promiscuously; *gɛn* occurs frequently as objective, but seldom as subjective pronoun. The suffixed *n* may be identical with the deictic *n* mentioned in 127 et passim; so that *yán* really means: "it is I".

These absolute or separable pronouns do not stand immediately before a verb, they are used when the person is to be emphasized. They are employed as subjective and objective alike. When they emphasize the subject, the connected form of the pronoun has to follow them: *yán yá chám* (it was) I (that) ate.

The absolute pronouns may again be emphasized by adding *á*: *yána, yína, éná*. This has the meaning of "it is", and is often used in addresses: *éná Pách-dá* that is Fashoda; *yína jók* "thou art God" "o God".

If a personal pronoun in the singular is connected with another pronoun or noun, the plural form is always used instead of the singular: *wó kɛ yín* I and you; *wú kɛ mèn* you (sing.) with whom?

Objective Form.

It is suffixed to the verb. Example: stem *chwɔl* to call.

Common form.	With more emphasis.
<i>á chwɔlà</i> he called me	<i>á chwɔlà yán</i> or <i>yána</i>
<i>á chwɔlì</i> he called thee	<i>á chwɔlà yín</i> or <i>yína</i>
<i>á chwɔlɛ</i> he called him	<i>á chwɔlà én</i> or <i>éna</i>
<i>á chwɔlɛ wón</i> he called us	<i>á chwɔlà wón</i> or <i>wóna</i>
<i>á chwɔlɛ wún</i> he called you	<i>á chwɔlà wún</i> or <i>wúna</i>
<i>á chwɔlɛ gén</i> he called them	<i>á chwɔlà gén</i> or <i>géná</i> .

I 32.

I 33.

The first *d* is the sign of the past; in the second form the final *a* of the verb marks the verb as being followed by an object.

Note the change of the tone in the objective form. *The objective form has low tone, whereas the subjective form has high tone.*¹

I 34.

Possessive Form.²

This form is also always suffixed. Example *wòt* house pl. *wòtí*.

<i>wòdà</i> my house	<i>wòdì</i> thy house	<i>wòdè</i> his house
<i>wòt wòn</i> our house	<i>wòt wún</i> your house	<i>wòt gén</i> their house
<i>wòtá</i> my houses	<i>wòtí</i> thy houses	<i>wòtè</i> his houses
<i>wòtí wòn</i> our houses	<i>wòtí wún</i> your houses	<i>wòtí gén</i> their houses.
	<i>gwòk</i> pl. <i>gúòk</i> dog.	
<i>gwògà</i> my dog	<i>gwògì</i> thy dog	<i>gwògè</i> his dog
<i>gwòk wòn</i> our dog	<i>gwòk wún</i> your dog	<i>gwòk gén</i> their dog
<i>gúókà</i> my dogs	<i>gúókí</i> thy dogs	<i>gúókè</i> his dogs
<i>gúóké wòn</i> our dogs	<i>gúóké wún</i> your dogs	<i>gúóké gén</i> their dogs.

If the final consonant of the noun is a liquid or nasal, the *w* in *wòn* and *wún* is often omitted: *kal ún* your fence; *tyen un* your people.

If both the possessor and the thing possessed are a singular, the possessive pronoun has a middle tone, if either of them or both are a plural, the poss. pr. has a high tone.

I 35.

In the connection of noun and pronoun the rule given in 40 is to be observed, as these examples show:

jāgò chief, *jānà* my chief *afoajò* rabbit, *afoanà* my rabbit
but in pl.: *jāk* chiefs, *jākà* my chiefs *afoachì* rabbits, *afoachà* my rabbits.

If the final vowel of the noun is *u*, it turns into *w*; if *u* is the sole stem-vowel, a *w* is inserted: *fyóu* heart, *fyówà* my heart; *nù* lion, *núwa* my lion.

In some few cases the possessive pronoun is prefixed by *r*: *ra* my, *ri* thy etc. Before this *r* the final consonant of the noun drops:

nal boy *nāra* my boy *pach* village *pāra* my village, etc.

This *r* is a shortened form of *ré* "body, self."

I 36.

As the intonation shows certain irregularities in the connection of nouns with possessive pronouns, some more examples may be given.

<i>òwét</i> mat	pl. <i>òwétí</i> ;	<i>òwédà</i> my mat;	<i>òwétá</i> my mats
<i>yít</i> ear	pl. <i>yítí</i> ;	<i>yítà</i> my ear;	<i>yítá</i> my ears
<i>kòt</i> rain	pl. <i>kòtí</i> ;	<i>kòdà</i> my raining;	<i>kòpà</i> my rainings
<i>lyech</i> elephant	pl. <i>lích</i> ;	<i>lyéjà</i> my eleph.;	<i>lèchà</i> my elephants
<i>àtép</i> bag	pl. <i>àtép</i> ;	<i>àtébà</i> my bag;	<i>àtépá</i> my bags
<i>kwòm</i> chair	pl. <i>kúòmí</i> ;	<i>kwómà</i> my chair;	<i>kúómá</i> my chairs
<i>rējò</i> fish	pl. <i>réch</i> ;	<i>rénà</i> my fish;	<i>réchà</i> my fishes

¹ In Ewe *e*, the pronoun of the 3rd pers. sing. has high tone, when subjective, but low tone, when objective; the same is the case in Yoruba: *ó* he, *ò* him; see Crowther page (4) and (8).

² The suffixed subjective form see 160.

<i>yɛt</i> neck	pl. <i>yɛtɛ</i> ;	<i>yɛdà</i> my neck; <i>yɛtɛ wɔn</i> our necks
<i>kwāch</i> leopard	pl. <i>kwānɛ</i> ;	<i>kwājā</i> my leopard; <i>kwānā</i> my leopards
<i>nù</i> lion	pl. <i>núwɛ</i> ;	<i>núwā</i> my lion; <i>núwā</i> my lions
<i>rɛt</i> king	pl. <i>rór</i> ;	<i>rāḍā</i> my king; <i>rórā</i> my kings
<i>òkòk</i> blossom	pl. <i>òkòk</i> ;	<i>òkògā</i> my flower; <i>òkòkā</i> my flowers.

In all personal pronouns the singular is not unfrequently used instead of the plural of the corresponding person.

Sometimes the possessive pronoun of the 3rd person sing. is employed instead of the first plural, chiefly in names of relatives: *wānɛ* "his" and "our" grandmother.

The possessive pronoun can also be affixed to an adjective: *wú bì bɛnà* (instead *bɛn wu*) have all of you come?

Some much used nouns have shortened forms, when they are connected with possessive pronouns:

<i>wɪch</i> father	<i>mā</i> mother
<i>wíyā</i> my father	<i>máyā</i> my mother
<i>wóu</i> thy father	<i>máyɪ</i> thy mother
<i>wɛn</i> his father	<i>mɛn</i> his mother
<i>wɛ</i> our father	<i>máy wɔn</i> our mother
<i>wíy wun</i> your father	<i>máy wún (māyu)</i> your mother
<i>wíy gɛn</i> their father	<i>máy gɛn</i> their mother
<i>dɛàn</i> cow	<i>mì</i> mother
<i>dɛà</i> my cow	<i>míā</i> my mother
<i>dɛ (dɛt)</i> thy cow	<i>míu</i> thy mother
<i>dɛ</i> his cow	<i>mɛn</i> his mother
<i>ómí</i> brother	<i>námí</i> sister
<i>ómíā</i> my brother	<i>námíā</i> my sister
<i>ómíu</i> thy brother	<i>námíu</i> thy sister
<i>ómɛn</i> his brother	<i>námɛn</i> his sister
<i>ómɛ</i> our brother	<i>námí yɪ wɔn</i> sister
<i>ómí wu</i> your brother	<i>námí yɪ wún</i> sister
<i>ómí gɛn</i> their brother	<i>námí yɪ gɛn</i> sister.

The *ɛn* in *wɛn*, *om-ɛn* etc. is the absolute pronoun *ɛn* he.

re body, self

<i>rea</i> myself	<i>re yɪ wɔn</i> ourselves
<i>rei</i> thyself	<i>re yɪ wun</i> yourselves
<i>re</i> himself	<i>re yɪ gɛn</i> themselves.

In names of relatives the possessive pronoun of the 2nd person sing. (and plural) is generally *u*, *wu*:

I 37.

kwāyu your grandfather *māyu* your mother *mīu* your mother.

The Possessive Pronoun as a Substantive.

It is formed by the help of *mé* pl. *mək* or *gin* pl. *gik*; *gin* is "thing", *me* probably has a similar meaning.

Singular of the thing possessed:

<i>méd</i> mine	<i>mét</i> thine	<i>mē</i> his
<i>mèi</i> (<i>me yi</i>) <i>wén</i> ours	<i>mèi wín</i> yours	<i>mèi gén</i> theirs
<i>gíná</i> mine	<i>gíní</i> thine	<i>gíné</i> his
<i>gìnè wén</i> ours	<i>gìnè wín</i> yours	<i>gìnè gén</i> theirs.

Plural of the thing possessed:

*móká*¹ mine *mō wén* ours *gíké wén* ours *gíká* mine.

Demonstrative Pronouns.

I 38.

In connecting nouns in the singular with demonstrative pronouns, the rule described in 40 obtains, with the one difference however, that here not only the nouns ending in a vowel change their last (mute) consonant, but also the nouns whose final sound is a mute consonant; accordingly the rule given in 40 is to be enlarged thus: final *g* > *ñ*, *j* > *ñ*, *d* > *ñ*, *t* > *n*, *q* > *n*, *b* > *n*, *p* > *m*.

These consonant changes, without any further addition, represent the simplest form of the demonstrative pronoun. The changes are no doubt caused by suffixing an *n*, which possesses a demonstrative power. It is employed in nouns ending in a mute consonant or in *g*, *j*, *d*, *q*, *b* only, at least I have not heard it used in others (as for instance in *jal* "man", which would become **jaln* or rather *jan*, see 44).

The meaning of this primitive form is a reference to a person or object just mentioned or just spoken of. It has somewhat the character of the definite article in English (as in such a sentence: we saw a man walking in the bush; *the* man called to us).

<i>gwok</i> dog,	<i>gwon</i> the (identical) dog, the dog just spoken of
<i>jāgq</i> chief,	<i>jāñ</i> the chief just mentioned
<i>māch</i> fire,	<i>māñ</i> the fire just mentioned, this fire
<i>lējq</i> tooth,	<i>lēñ</i> the tooth just spoken of, this tooth
<i>wqt</i> house,	<i>wqn</i> the house just spoken of, this house
<i>yiēp</i> tail,	<i>yiēñ</i> the tail just spoken of, this tail, etc.
<i>tyēñ fōñ</i> the people of this country, from <i>fōñ</i>	
<i>tyēñ wqn</i> the people of this house, from <i>wqt</i>	

¹ *móká* also is heard.

yēi gwon the hair of this dog, from *gwok*
yīz yaŋ the leaves of this tree, from *yaŋ*
kā place, *kān* this place, here
dukī to-morrow, *duŋ* this to-morrow, the next day.

Besides these the Shi. has several demonstrative pronouns denoting different distances between the speaker and the person or object spoken of.

Singular: *àn* this, *éni* that, *àchà* that over there.

Plural: *àk*, *àn*, *àgàk* these, *éni* those, *àchà* those over there. *àn* and *éni* are probably of the same origin; *i* was suffixed to *an*; *a* has become *ɛ* by assimilation to *i*; see 26.¹ Note the difference of tone, the low tone designating the object near by, the high tone that one in some distance.

To mark a great distance, they use *chínɛ*; this is pronounced with an exceedingly high tone, and the last vowel may be lengthened at will, according to the greatness of the distance.

Be it noted that according to 138 the changes of the final consonants take place only in singular, never in plural; in the plural the final mute consonants are always to be pronounced voiceless, that is as a real *k*, *ch*, *t*, *ɬ* *p*.

Some examples of nouns connected with demonstrative pronouns (The intonation-marks in my materials are incomplete here).

<i>jāgò</i> chief;	<i>jān àn</i> this chief,
<i>jān éni</i> that chief,	<i>jāk</i> chiefs;
<i>jāk àk</i> these chiefs,	<i>jāk éni</i> those chiefs,
<i>jān àchà</i> the chief over there	<i>jāk àchà</i> the chiefs over there
<i>ājwǝgǝ</i> sorcerer;	<i>ājwǝn an</i> this sorcerer
<i>ājwǝk</i> pl.;	<i>ājwǝk àk</i> pl.
<i>chwak</i> voice;	<i>chwàn àn</i> ; pl. <i>chwak</i> ; <i>chwak àk</i>
<i>kwach</i> leopard;	<i>kwǝn àn</i> ; pl. <i>kwǝni</i> ; <i>kwǝn àk</i>
<i>afoajǝ</i> hare;	<i>áfòàn àn</i> ; pl. <i>afoachi</i> ; <i>áfòach àk</i>
<i>ríɬ</i> king;	<i>rǝn àn</i> ; pl. <i>rór</i> ; <i>rór àk</i>
<i>kòɬ</i> rain;	<i>kǝn àn</i> ; pl. <i>kǝn àk</i>
<i>yíɬ</i> ear;	<i>yín àn</i> ; pl. <i>yíɬ</i> ; <i>yíɬ àk</i>
<i>àɬǝp</i> bag;	<i>àɬǝm àn</i> ; pl. <i>aɬǝp</i> ; <i>àɬǝp àk</i>
<i>dukī</i> to-morrow,	<i>duŋe chínɛ</i> the day after to-morrow
<i>ówǝɬ</i> a mat;	<i>ówǝn àn</i> , <i>ówǝn éni</i> pl. <i>ówǝɬ</i> ; <i>ówǝɬ éni</i> , <i>ówǝɬ àchà</i>
<i>tǝdǝ</i> people;	<i>tǝn àn</i> .

The last example, though virtually a plural, is treated as a singular.

Nouns ending in other consonants or in vowels, have no changes:

<i>rǝr</i> kings;	<i>rǝr àk</i> these kings	<i>gín</i> thing;	<i>gín àn</i> this thing
<i>lén</i> war;	<i>lén àn</i> this war	<i>pí</i> water;	<i>pí àn</i> this water.

I 39.

I 40.

¹ It is, however, difficult to distinguish the beginning vowels in *àn* and *éni*; *àn* sometimes sounds *an* or even *gn*, and *éni* is sometimes heard as *gni*.

- I 41. The demonstrative pronoun standing for a noun.
mén àn this one *mók* àk these ones.

Interrogative Pronouns.

- I 42. They imply the same consonant-changes as the demonstratives Pronouns.
ánì what, which? pl. *ānì*; on this plural see 124.
ā which?

āmén (also *ámén*) who? pl. *āmók* (*ámók*).

Examples:

Singular.

<i>ogwók</i> jackal;	<i>ā ogwók ánì</i> which jackal is it?
<i>lyéch</i> elephant;	<i>ā lyéch ánì</i> which elephant is it?
<i>wót</i> house;	<i>ā wót ánì</i> which house is it?
<i>yaɣ</i> tree;	<i>ā yaɣ ánì</i> which tree is it?
<i>riɣ</i> king;	<i>ā riɣ ánì</i> which king is it?
<i>aɣēp</i> bag;	<i>ā aɣēp ánì</i> which bag is it?
<i>gin</i> thing;	<i>ā gin ánì</i> which thing is it, what is it?

Plural.

- I 43. In the plural the final mute consonants are always to be pronounced voiceless, that is as a real *k*, *ch*, *t*, *ɬ*, *p*; see 139.

<i>wòtì</i> houses;	<i>ā wòt òtì</i> which houses are they?
<i>rōr</i> kings;	<i>ā rōr òtì</i> which kings are they?
<i>yēɣ</i> trees;	<i>ā yēɣ òtì</i> which trees are they?
<i>ógòkì</i> jackals;	<i>ā ógòk òtì</i> which jackals are they?
<i>aɣēp</i> bags;	<i>ā aɣēp òtì</i> which bags are they?
<i>lyéch</i> elephants;	<i>ā lyéch òtì</i> which elephants are they?
<i>gik</i> things;	<i>ā gik òtì</i> which things are they?

āmén ā bì who has come?

āmók ā bì who have come?

jal amén which man?

jok amók which men?

- I 44. *amén ā ā wòrì yín?* who (is it that) sent you?
wá rōnì ménā whom shall we elect? [this?
wón an ā wót mēn this house is house whose? whose house is
wót ak ā wòtì mòk whose houses are these?

wón ā which house? *rāɣ ā* which king?

ogwón ā which fox? *ógòkē ā* which foxes?

mén (*amén*) and probably also *ā* are no original interrogative pronouns, but are demonstratives; see *mén* in this sense 141; *ā* is probably the deictic element

"it is", see 196; both both are in the same time employed as interrogative, and *mén* even as a relative, see 145; originally it was: "this man!" and then, just as in English: "this man?" likewise: "it is a tree!" and: "it is a tree?" Here not even the position of the words is changed, but only their *tone*; just so in *Shilluk*; only the changing of tone goes the opposite way, the interrogative tone being low; see 206.

Relative Pronouns.

- a) What we express by a relative sentence, the *Shilluk* generally says in a simple sentence. Instead of saying: "the man who came yesterday, was my father" they say: "the man came yesterday, he was my father"; (compare the English "the man I saw" instead of "the man whom I saw").

145.

jal á bì áwà the man came yesterday, or: the man who came yesterday; *á* is not a relative pronoun, but a particle denoting the past tense;

wot a gèrè wón the house (which) was built by us;

dean á nẹkè yì tẹdọ the cow (which) was killed by the people.

- b) In a similar sense *mén* is employed; *mén* is "this, this one", see 141, but it serves also in expressing relative sentences:

yá fà dwátá mén é lẹjọ, yá dwátá mén à tàr literally: "I do not want this one, it is black, I want this one, it is white" that is: "I do not want the one which is black, I want the one which is white".

mén may also be employed in a local sense: *e mādọ pi, mén àn lūm bogon* he drank water in a place, where there was no grass.

- c) A real relative pronoun seems to be *má* who, which:

jal má bì the man who came *kẹi má bẹn* the time which comes.

But this has rather the meaning of a participle: the coming time, the man having come. It is frequently used in connection with adjectives, see 149.

The Reflexive Pronoun.

It is formed with the help of *rẹ* pl. *rẹi* "body".

146.

rẹá my body, that is: myself

rẹi thy body, that is: thyself

rẹ his body, that is: himself

rẹi wón our body, that is: ourselves

rẹi wún your body, that is: yourselves

rẹi gẹn their body, that is: themselves

á nẹka rẹ he killed himself

gé nẹka rei gén they killed themselves.

They say also:

a nẹka chwakẹ he killed his throat: himself.

"I myself" is expressed in a similar way:

á gwókè yá kị rẹá "it was done, I with my body": I myself did it;

á gwókè yá kị rẹl "it was done, you with your body": you yourself did it;

á gwókè é kẹrẹ he himself did it

á gwókè wó kị rei wón we ourselves did it

á gwókè wú kị rei wún you yourselves did it

á gwókè gé kị rei gén they themselves did it

or with *kẹte* "alone":

á gwókè yá kẹtá I did it myself

á gwókè yá kẹtí you did it yourself

á gwókè é kẹtẹ he did it himself

á gwókè wó kẹtẹ wón we did it ourselves

á gwókè wú kẹtẹ wún you did it yourselves

á gwókè gé kẹtẹ gén they did it themselves.

This has also the meaning: I did it alone.

And: *yá kị chwáká* I with my throat: I myself; *yí kị chwákí* etc.

The Reciprocal Pronoun.

147.

wó fōta rei wón we beat each other

gé fōta rei gén they beat each other.

THE ADJECTIVE.

148.

Most adjectives do not distinguish between singular and plural, there are, however, a few which have different forms for both, and, what is very remarkable, the plural always has the ending *o*, which, in the noun, is the specific ending of the *singular*.

dúón pl. *dòno* big, great

tẹn pl. *tẹno* small, little

chygk pl. *chyèkò* short

bar pl. *bàrò, bèrò* long

ràch pl. *rèchè* bad.

Note that all the plural-forms have low tone, and some, whose vowel in singular is short, have a long vowel, see 110.

Many adjectives have two forms, one denoting the gradual entering of a state, the growing into a state, and the second denoting the accomplished state.

djɛ̀nɔ̀ becoming big, growing up;

rɛ̀nɔ̀ acting badly, growing bad;

lɛ̀nɔ̀ becoming hot, feeling not;

dúŋn big, great, grown up

ràch bad

lɛ̀t hot.

When adjectives are connected with nouns, the final consonant of the noun undergoes the changes described in 138.

In this connection, however, the adjective may be prefixed by the relative pronoun *má* (often *mé*) "which", in this case no changes take place; but it is to be noted that *before má the final consonant of the noun is*, contrary to the rule in 107, *to be pronounced voiced*, whereas in all other connections the voiceless consonant is the characteristic of the plural. This deviation from the common rule is analogous to the fact stated above, that the plural form of the adjective has the ending of the singular of nouns. In order to set forth the difference between the form without *má* and that with *má*, in the following examples the voiced final consonant is written voiced (contrary to the rule 38).

Note: *má* (*mé*) has always distinctly high tone. The adjectives with *má* are in their meaning more emphatic than those without *má*: *duŋn* large, *maduŋn* very large, large indeed.

<i>wɔt</i> house pl. <i>wɔti</i> .	<i>wɔn dúŋn</i> big house	pl. <i>wɔti dúŋn</i>
	<i>wɔd máduŋn</i> big house	pl. <i>wɔd máduŋn</i>
<i>yaɬ</i> tree pl. <i>yaɛ</i> .	<i>yaɛ tɛɛ</i> small tree	pl. <i>yɛɛ tɛɛ</i>
	<i>yaɬ máɛɛ</i> small tree	pl. <i>yɛɛ máɛɛ</i>
<i>rɪt</i> king pl. <i>rɔr</i> .	<i>rɔɛ dɛch</i> good king	pl. <i>rɔr dɛch</i> [<i>mádɛch</i>
	<i>rɪd mádɛch</i> good king	pl. <i>rɔr mádɛch</i> , or
<i>aɛɛp</i> bag pl. <i>aɛɛp</i> .	<i>aɛɛm làch</i> broad bag	pl. <i>aɛɛp làch</i>
	<i>aɛɛb málàch</i> broad bag	pl. <i>aɛɛb málàch</i>
<i>òkòk</i> flower pl. <i>òkòk</i> .	<i>òkòk kwàrò</i> red flower	pl. <i>òkòk kwàrò</i>
	<i>òkòg mákwàrò</i> red flower	pl. <i>òkòg mákwàrò</i>
<i>lyɛch</i> elephant pl. <i>liɛch</i>	<i>lyɛn lɔjò</i> black elephant	pl. <i>liɛch lɔjò</i>
	<i>lyɛj málɔjò</i> black elephant	pl. <i>liɛj málɔjò</i>
<i>gwòk</i> dog pl. <i>gúòk</i> .	<i>gwòn tàr</i> white dog	pl. <i>guòk tàr</i>
	<i>gwòg mátàr</i> white dog	pl. <i>guòg mátàr</i>
<i>mogɔ</i> beer pl. <i>mòkɪ</i> , <i>mykɪ</i> .	<i>mòn mɛt</i> sweet beer	pl. <i>mòkɪ mɛt</i>
	<i>mog mámɛt</i> sweet beer	pl. <i>mòkɪ mámɛt</i>
<i>yɪt</i> leaf pl. <i>yɪt</i>	<i>yɪɛ bɛl</i> bitter leaf	pl. <i>yɪt bɛl</i>
	<i>yɪd mábɛl</i> bitter leaf	pl. <i>yɪt mábɛl</i>

<i>rējə</i> fish pl. <i>rech, rechì</i>	<i>reñ chyək</i> short fish	pl. <i>réchə chyəkə</i>
	<i>rej máchyək</i> short fish	pl. <i>rej machyəkə</i>
<i>yəʃ</i> neck pl. <i>yíʃt.</i>	<i>yən bar</i> long neck	pl. <i>yíʃtə barə (bəʀə)</i>
	<i>yəʃ mábâr</i> long neck	pl. <i>yíʃtə mábârə</i>
<i>lējə</i> tooth pl. <i>lək.</i>	<i>lən tar</i> white tooth	pl. <i>ləkì tar</i>
	<i>lēj mâtâr</i> white tooth	pl. <i>lēj mâtâr</i>
<i>yǝ</i> road pl. <i>yǝʃ.</i>	<i>yū toch</i> narrow road	pl. <i>yǝʃtə toch</i>
	<i>yə matoch</i> narrow road	pl. <i>yǝʃtə matoch.</i>

150. All the connections without *má* may have two meanings, viz. 1st attributive, as they are rendered above: *a big house*, etc.; 2nd predicative, *the house is big* etc., that is, the adjectives have the quality of verbs, and are treated as such, they may be conjugated like any verb; but the adjectives with *má* are only used in an attributive sense.

Comparison.

151. The means of comparing an object with another are rather scanty, the people not feeling the need of comparison as we do. They simply say: this thing is big, and that one is not big, or: is a little big.

- a) The most common way of expressing a higher degree of quality or quantity is to lengthen the vowel, and at the same time to raise the tone.

But generally this is only possible in words which have the high or middle tone, not with the low-toned ones; with these the low tone is so essentially connected that a high tone would be incompatible with them. Examples of adjectives whose tone may be raised, are: *dǝch* good, *gǝr* many, *tǝn* small, *tóch* narrow.

- b) Words with low tone may be intensified in their meaning by still lowering their tone, as for instance *ràch* bad, *dǝnǝ* big, *nǝnǝ* much, many.

Other means for expressing a higher degree of an adjective are:

- c) lengthening of a vowel only: *mǝdǝ* sweet, *mǝdǝdǝ* very sweet; *nǝnǝ* many (the first vowel to be lengthened).
- d) repetition of the adjective: *ràch* bad, *ràch ràch* very bad. In these repetitions generally the vowel in the second word is long.
- e) the word is repeated and the second gets the prefix *ma*: *dǝch mǝdǝch* "good which is (really) good": very good, exceedingly good.
- f) "*rach*" is very much used in this sense; e. g. *ràch kǝ dǝch* "bad with goodness" that is: exceedingly good; *rach kǝ lau* "bad with being far": very, very far.

- g) by adding *wok* "outside": *ṣēn wok* "small outside", that is "small beyond anything", very, very small.
- h) *chàr, chàrò* "very" may be added.
- i) by *fòḡḡ* "to surpass"; this form together with those under *k* expresses a real comparison: *yé dà ḡḡk máfḡḡ ḡḡk pyàrò* "he has cows surpassing cows ten": he has more than ten cows; *jé á ṣṣò, gé jòḡḡ jé áḡḡk* "people died, they surpassed people three": more than three people died.
- k) *rúṣé á màl, rúṣá yà chán* "his years are above, my years are behind": he is older than I;
yá mòlá bṣṣn é tṣṣk "I was first coming he was absent": I came earlier than he;
bá duḡṣi nè yán (he is) not (so) old as I.

THE NUMERALS.

Cardinal Numbers.

152.

<i>ákyèl</i> 1	<i>áryḡu</i> 2	<i>áḡḡk</i> 3	<i>ánwèṣ</i> 4
<i>ábích</i> 5	<i>ábíkyèl</i> 6	<i>ábíryḡu</i> 7	<i>ábídḡḡk</i> 8
<i>ábínwèṣ</i> 9	<i>pyàrò</i> 10	<i>pyàrò wíy ákyèl</i> 11	
<i>pyàrò wíy áryḡu</i> 12		<i>pyàrò wíy áḡḡk</i> 13	
<i>pyàrò wíy ánwèṣ</i> 14		<i>pyàrò wíy ábích</i> 15	
<i>pyàrò wíy ábíkyèl</i> 16		<i>pyàrò wíy ábíryḡu</i> 17	
<i>pyàrò wíy ábíḡḡk</i> 18		<i>pyàrò wíy ábínwèṣ</i> 19	
<i>pyār áryḡu</i> 20	<i>pyār áryḡu wíy kṣ ákyèl</i> 21		
<i>pyār áryḡu wíy kṣ áryḡu</i> 22	<i>pyār áḡḡk</i> 30		
<i>pyār ánwèṣ</i> 40	<i>pyār ábích</i> 50		
<i>pyār ábíkyèl</i> 60	<i>pyār ábíryḡu</i> 70		
<i>pyār ábíḡḡk</i> 80	<i>pyār ábínwèṣ</i> 90		
<i>pyār pyār</i> 100	<i>pyār pyār wíy kṣ ákyèl</i> 101.		

Only the numerals from one to five and ten are primitive, all the rest are compositions. The beginning *á* in the names for one to five is secondary, and is probably identical with *á* "it is"; the ordinal numbers do not have it. Mark the mechanical intonation in the numbers from one to four. *pyàrò* pl. *pyār* is a substantive; *ábíkyèl* is of course 5 + 1; *pyārò wíy ákyèl* means "ten, on its head one" i. e. ten, added to it one; this is still more evident in the following forms, which are also used: *pyàrò wíjé dà ákyèl* "ten, its head has one", or: *pyàrò wíy kṣ ákyèl* "ten, (its) head with one".

153.

The numeral follows the noun: *wət áryəu* two houses; often *ga* "copy" is inserted between both: *chàn gá pyārq* ten days.

Ordinal Numbers.

154. They are rarely used. In forming them the prefix *á* is dropped and the simple stem is used, with the exception of "the first", which is formed from *mal* "above".

ámálq the first

nwəñ the fourth

ryəu the second

bích the fifth

dàk, dək the third

pyārq the tenth.

THE VERB.

155. The stem of the verb is uniform. It always consists in a consonant, a vowel, and a consonant, or a consonant, a semivowel, a vowel, and a consonant. But the sounds of the stem may undergo certain changes, on which see 187.

Conjugation of the Verb.

156. The verb has two principal modes or tenses:

1. The Present Tense. This denotes an action as going on, as being done just now, as one not yet finished. This action may be going on in the present as well as in the past or future; the emphasis does *not* lie on the time, but on the fact that the action is *not finished*, but is being done, it "has not become", but "is becoming".

Generally the Present in Shilluk corresponds to the English Present, but it may also describe the Past or the Future: "I am going", "I was going", "I shall be going".

2. The Perfect denotes the action as complete, it describes that which "has become", a state, an accomplished fact. While the Present means: "he is going" the Perfect is: "he is gone", "he is away".

[These same two tenses with exactly the same meanings are found in the Semitic languages, they are there called Imperfect and Perfect. I have retained the name "Present" because it is introduced already, and a new term might lead to confusion. In these two forms there is another conformity between Shilluk and Semitic languages: in Hebrew the verb in the Imperfect (= Shilluk Present) is always preceded by the subject, in the Perfect the subjective pronoun follows the verb; in Shilluk the verb

in the Present (= Hebrew Imperfect) is preceded by the subject, in the Perfect the subjective pronoun or noun may precede *or follow* the verb. In Nama (Hottentott) and Fulfulde, two Hamitic languages, the subject may also precede *or follow* the verb.]

Besides these two the verb has the following modes:

3. The Future;
4. The Habitual; it denotes action which is done repeatedly, usually, habitually, either in the Present or in the Past.
5. The Imperative.
6. The Verbal Noun; is a real noun, corresponding to the English "going", "eating".
7. The Noun Agent; denotes the doer of the action expressed in the verb. There are two forms, one for expressing an occasional, and the other the habitual doer.
8. The Passive Voice.

Examples showing the conjugation of the verb.

The Verb without an Object.

Stem: *cham* to eat.

Present.

<i>yá chàmò</i> I am eating	<i>yí chàmò</i> you (s.) are eating
<i>í (yé) chàmò</i> he is eating	<i>wá chàmò</i> we are eating
<i>wú chàmò</i> you are eating	<i>gě chàmò</i> they are eating.

The verb in the present always ends in *ò*; this *ò* is sounded very faintly, see 2.

Nearly all verbs have in the present exactly the same form: the first vowel is long, and both syllables have a low tone. There are only a few exceptions to this rule, viz.

- a) the first vowel may be short; in this case the vowel is often high: *kéḡò* to go; but at the same time: *kàḡò* to go; *ryèrò* to come forth.
- b) the first vowel, being long, may have the falling tone; in connection with it the second vowel has sometimes middle, but generally low, tone: *gwānò* to dig, *gòtò* to be vexed. As this is the form and intonation of the infinitive (see 170) these "present forms" may properly be infinitives, these having taken the place of the low-toned present tense.

In most cases the second consonant, if mute, is voiced.

A second form of the present tense is formed by putting *dè* between the subject and the verb:

yá dè chàmò I am (or was) engaged in eating, I have been eating.

158.

Perfect.

<i>yǎ chàm</i> I ate	<i>yǎ kêt</i> I went
<i>yí chàm</i> you ate	<i>yí kêt</i> you went
<i>á chàm</i> he ate	<i>á kêt</i> he went
<i>wá, wú, gě chàm</i> we, you, they ate	<i>wá, wú gě kêt</i> we, you, they went
<i>yǎ nêñi</i> I laughed	<i>wá nêñi</i> we laughed
<i>yí nêñi</i> you laughed	<i>wú nêñi</i> you laughed
<i>á nêñi</i> he laughed	<i>gě nêñi</i> they laughed.

159.

Characteristics of the Perfect are:

1. the vowel *á*; appears in the 3rd p. sing. only; the personal pronoun is then dropped.
2. the final vowel *ə* is dropped.
3. With a few exceptions the second (mute) consonant, which in most cases is voiced in the Present, becomes voiceless.
4. The Perfect ends either in the second consonant, or the vowel *i* is added to the stem.
5. As a rule the tone of the stem-vowel is low; the vowel has, however, not unfrequently a high or falling tone.
6. On vowel- and consonant-changes in the Perfect vide below 182, 187.
7. While in the Present the subject, whether noun or pronoun, always precedes the verb, in the Perfect the subjective noun or pronoun may follow the verb, and very often does so. In this case the tone on both syllables, that is on verb and noun, is high, in the singular; where the suffixed pronoun is a single vowel, the final vowel of the verb, if there is one, is dropped; in the plural a final vowel of the verb is preserved; if the verb ends in a mute consonant, and has no final vowel, the "helping vowel" is sometimes inserted; the same is the case when the subject is a noun beginning in a mute consonant.

This form retains *a*, the sign of the Imperfect, through all persons, *but its tone is low* (contrast-tone, see 59). — The second consonant, if mute, becomes voiced again, except where the helping vowel is inserted.

<i>à rêná</i> I ran	<i>à rêní</i> you ran
<i>à rêné</i> he ran	<i>à rêní wá</i> we ran
<i>à rêní wú</i> you ran	<i>à rêní gě</i> they ran
<i>à nǎgá</i> I killed	<i>à kédá</i> I went
<i>à chwólí</i> you called	<i>à gwéde</i> he wrote.

If the subject is a noun, sometimes the helping vowel is added to the verb, and sometimes not:

<i>à kêt obwón</i> the stranger went;	<i>à kêt ótuwǎn</i> the hyena went;
<i>à gǎché rí</i> the king struck;	<i>à bèn nál</i> the boy came

but: *nal e bēnō* the boy is coming *obwon e kēdō* the stranger is going.

Sometimes the subjective noun is placed at the head, the corresponding subjective pronoun following the verb:

gān kēn à tūwē a man, when he dies: when a man dies.

8. Verbs who have instead of the second consonant a semivowel.

a) *y*. No *i* is added in the Perfect. The *y* unites with the preceding vowel to a diphthong: *toyō* to pierce, perfect *toi*.

b) *w*. Here likewise generally no *i* is added: *towō* to die, perfect *tou* (also *tū*). *ngawō* to trade, perfect *ngau*, seldom *ngawi*.

Sometimes the subjective pronoun is employed twice, before and behind the verb; for the last not the suffixed, but the emphatic or the subjective form are used; note the changes of the tone!

yí rē gwāl yín why [re] are you
(so) thin?

é rē gwāl èn why is he (so) thin?
wú rē gwāl ùn why are you (pl.)

gé rē gwāl gēn why are they (so)
thin?

(so) thin?
yí rē kēt or: *kédí* why did you go?

é rē kédé why did he go?

wú rē kédùn why did you go?

wá bēn wà we came

gé bēn gēn they came

gé kédé gé kēn where did they go?

wú kédé wú kēn where did you go?

If *kā* "and" introduces a sentence, the subject, if a pronoun, always follows the verb, and the object always precedes the verb.

kā kyēn gōjā and I struck the
horse

kā kyēn gōjī and you struck the
horse.

Future.

The characteristic of the Future is the particle *ú*,¹ which is placed before the verb. In most cases the present form of the verb is used, but not unfrequently that of the Perfect as well, but in this last case with a slight changing of tone: if the tone is low in the Perfect, it becomes middle in the Future.

yā ú chāmō I shall eat

wā ú chāmō we shall eat

yí ú, or *yū chāmō* you will eat

wū chāmō you will eat

ú chāmō he will eat

gē ú chāmō they will eat

yā ú nētī I shall laugh

wā ú kēt we shall go.

As the Present, so too the Future has a second form, with *dē* placed between pronoun and verb: *yā ú dē chāmō* I shall eat. There may be (or at least may have been) a difference of meaning between the two forms, but I have found none.

Habitual.

The *Habitual* is formed by putting the auxiliary verb *ní* "to use to" between subject and the Present form of the verb.

¹ In Masai the Future is formed by suffixing *u*. Hollis page 59.

160.

161.

162.

163.

yá ní chàmò I use or used to eat

é ní gwèdò he uses or used to write.

gé ní kédò they use or used to go

Imperative.

I 64.

chàm eat!

két, kédí go!

bí kédò come, (let us) go!

pl. *chàmùn* eat! ¹

pl. *kédùn* go!

chàm wà let us eat!

két wà, kédò wòn let us go! *chùní* be quiet! pl. *chùnùn* be quiet.

In the singular *i*, the suffix of the 2^d p., may be added or not.

I 65.

The Verb with a Noun as Object.

Present.

The second vowel receives a middle tone.

yá chàmò byél I am (or was) eating dura.

yá kédò gat I am (or was) going to the river-bank.

Perfect.

I 66.

If the Perfect ends in *i*, this *i* is retained, if it ends in a consonant, an *a*, in some cases *i* is added. I am not quite clear as to the tones; "a" always seems to have a low tone, "i" has sometimes a middle, sometimes also a low tone.

yá chàmà byél I ate dura

yá ùnì kwɔf I heard a talk

yá kédò pach I went home

yá mètí (médí) pi I drank water.

Future.

I 67.

The final vowel has a middle tone.

yá ú chàmò byél I shall eat dura

yá ú kédò pach I shall go home.

Habitual.

I 68.

Follows the rules of the Present.

Imperative.

I 69.

In the 2nd p. sing. almost always *i* is added; the 2nd p. pl. has *u* suffixed instead of *un*.

chàm byél } eat dura!
chàmí byél }

pl. *chàmú byél* eat dura!

chàm wá byél let us eat dura!

nək wá narɔ̃jɔ let us kill a calf!

kédò wá pach let us go home!

māde wá pi let us drink water!

Verbal Noun (Infinitive).

I 70.

The Verbal Noun occurs in two chief forms:

a) without the final vowel; the stem-vowel has a middle tone;

b) with the final vowel *ɔ*; the stem-vowel has a falling, and the final vowel a low tone.

Deviations from this rule do occur, but are not frequent. Sometimes a semivowel occurs. Examples:

yá gègò I am working

n. *gwòk* working

¹ This *un* is of course the personal pronoun of the second person plural.

<i>yá gwědđ</i> I am writing	n.	<i>gwět</i> writing
<i>yá chuětđ</i> I am calling	n.	<i>chuět</i> calling
<i>yá năgđ</i> I am killing	n.	<i>něk</i> killing
<i>yá râmđ</i> I am thinking	n.	<i>râmđ</i> thinking
<i>yá tăbđ</i> I am cheating	n.	<i>tăbđ</i> cheating
<i>yá măđđ</i> I am drinking	n.	<i>măđ</i> drinking.

In adding a genetive, or an adjective pronoun to the verbal noun, the changes described in 138 occur: *gwěđi* àn this working.

Noun Agent.

The language distinguishes two kinds of noun agent, one for the person who does something just now or occasionally, the other denoting the habitual doer of the action.

I 71.

The first is formed by a connection of words which is really a sentence: *năn e gōgō* "this man is working" (see 83), *năte* + the demonstrative *n* is connected with the present tense of the verb; this means "one who is working just now". In the second form *năte* without a pronoun is combined with the verbal noun: *năte gwōk* "a man of working", a man whose habit or calling it is to work, a workman.

năn e măđđ a man drinking just now

năte măt one who drinks habitually, a drinker.

The Passive Voice.

The Shilluk forms a Passive Voice, whose chief characteristic is the high-low (the falling), and in some cases the high tone. It consists merely in the stem, no final vowel being added. The stem-vowel is a little shorter than in the Present and Perfect, it may be described as half-long, but is marked as short in this book. In some cases a semivowel is inserted between the first consonant and the vowel.

I 72.

Probably the Passive Voice was originally an intransitive form of the verb, denoting a state: from *gōgō* to work, *gwōk* "worked", *đ gwōk* "it is worked"; *châmđ* to eat, *châm* "eaten"; *byel đ châm* the dura is eaten, properly "is an eaten one"; *fđđđ* to beat, *fwót* "beaten", "a beaten one"; so we can hardly speak of passive tenses, it is rather a mood, an accomplished condition or situation. But nevertheless the form clearly conveys the meaning of a real Passive, which is best shown by the fact that the doer of the action is added to the verb, so its grammatical construction corresponds exactly to that of the Passive in European languages; sometimes, though not frequently, even a Future of the Passive is formed by prefixing *đ*.

I 73.

The doer of the action may be expressed by a noun, or by a pronoun.

a) by a noun.

I 74.

Here always *yì* "by" is added :

byél a chám yì jál éní the dura was eaten by this man

nal á fwót yì jǎgò the boy was beaten by the chief.

The original meaning of *yì* "by" is not known; perhaps it is some deictic pronoun "it is": "he was beaten it is the chief" (who did it); it can be identical with *yì* "towards".

I 75. b) by an absolute pronoun.

The 'helping vowel' is added to the verb. In this case the stem-vowel has a high tone, the 'helping vowel' being low. Perhaps the 'helping vowel' here is the shortened *yì*.

á chámè yán it was eaten by me *á chámè yín* it was eaten by you

á chámè gén it was eaten by them.

I 76. c) by the suffixed pronoun.

Sometimes *yì* is also used here: *á chám yì éní* it was eaten by him.
Here a very peculiar distinction between singular and plural is made: for both numbers the pronouns of the singular are used, but if the doers are a plurality of persons, the last consonant of the verb becomes voiceless; this is of course only possible in verbs ending in a mute consonant; in the rest no distinction is made; but if a distinction seems necessary here, the plural of the pronoun may be employed.

á gwôgà it was worked by me,

á gwôkà it was worked by us

á kwôbà it was spoken by me,

á kwôpà it was spoken by us

á mǎdà it was drunk by me,

á mǎtà it was drunk by us

á gwêdǎ it was written by you sing.,

á gwêtǎ it was written by you, pl.

á lédè it was seen by him,

á létè it was seen by them.

[The verbs following in their intonation the rule demonstrated here, are in the majority; but besides them some examples have been written down by me which deviate in their tones:

á chwèlǎ he was called by me,

á lwègà it was washed by me,

á nǎdǎ it was cut by me,

á línǎ it was heard by me,

á nǎgǎ it was killed by me.

But these are possibly misunderstandings.]

I 77. Most foreigners have considerable difficulties in distinguishing the active voice from the passive, the difference between both lying in most cases solely in the intonation. Misunderstandings are easily possible, where the imperfect (active) has a high tone, as *yótù* to find. — The natives generally prefer to speak in the passive voice; therefore the foreigner can best avoid misunderstandings by using the passive voice as much as possible and by supposing that what a native tells him, to be passive, and not active.

The chief characteristics of the passive have been given above; the following examples may serve to illustrate the difference in sounds and intonation between active and passive:

I 77 a.

yá gòchà jal an I beat this man
yá gòch yì jal an I was beaten by this man
yá gòchà yín I beat you
yá gòchè yín I was beaten by you
yá chàmà nàtè I cheated somebody
yá chàm yì nàtè I was cheated by somebody
á chàmà yán he cheated me
á chàmè yán he was cheated by me
yá chàmì éñ I cheated him
yá chàmè éñ or *yì éñ* I was cheated by him
á chwoùlà nàl he called the child
á chwoùl yì nàl he was called by the child.

Doubling of a Verb.

In order to intensify the meaning of a verb, it can be doubled; examples for this have been given in 75; a particular kind of doubling a verb is this: the verb is pronounced twice, the first being high toned on its first syllable, the second being low toned on both syllables:

I 78.

yá chámò chámò I shall surely eat;
yí nǎgà nǎgò I shall surely kill you;
yí chámè chámò you will by all means be eaten.

Different tones has: *á dòyì dǎyó* it increased gradually, by and by. Mark the long vowel in the second verb.

Change of Sounds in Verbs.

Many verbs undergo certain changes of sounds in their conjugation, these have not been treated in the preceding pages.

I 79.

The changes may be classified thus:

- a) changes in the second consonant.
- b) changes in the stem-vowel.
- c) changes in the semivowel preceding the stem-vowel.
- a) Changes in the second consonant.

The second consonant, if mute, may change in the perfect, passive and verbal noun. Not all mute consonants change, and in some the form with a changed consonant is employed besides the unchanged form, both having exactly the same meaning. There is no rule to show when the second consonant does change, and when not.

I 80.

A List of Verbs in their different Forms.							
English	Present	Perfect	Future	Passive	Imperative	Verbal Noun	Noun Agent
tell lies	e fɛdɔ	fɛt, fyɛt	ú fɛdɔ	—	yi ky fɛt	fyɛt, fyɛn an	nān e fɛdɔ nate fyɛt
beat	yá fɔdɔ	yá fɔt	ú fɔdɔ	fɔt	fɔt, fɔdun	fɔdɔ	nān e fɔt
beat the horse	é fɔdɔ kyen	é fɔtá k.	ú fɔtá k. ú fɔdɔ k.			fɔdɔ fɔdɔn k.	
hoe, till	fɔrɔ	fár	ú fɔrɔ	fár	fúr, fɔrun	fúr	nān e fɔrɔ nate fúr
hoe the field	fɔrɔ fɔdɔ	fɔrɔ f.	ú fɔrɔ f.		fúr f.		
build	gɛrɔ	gér	ú gɛrɔ	gér, gyér	ger, gerun	gyér, gyér an	nān e gérɔ nate gyér
build a house	gɛrɔ wot	gɛra wot	ú gɛrɔ wot	gér wot			
write	gwɛdɔ	gwɛt	ú gwɛdɔ	gwɛt	gwɛt, gwɛdun	gwɛt	nān e gwɛdɔ nate gwɛt
write a book	gwɛdɔ wot	gwɛtá w.	ú gwɛdɔ w.		gwɛtá w. gwɛdu w.	gwɛtá w. gwɛt w.	
work	gɔgɔ	gɔk	ú gɔgɔ	gɔk	gɔk, gɔk	gɔk	nān e gɔgɔ nate gɔk
go	kɛdɔ	kɛt, kɛt	ú kɛt	—	kɛt, kɛdun	kɛdɔ, kɛp an	nān kɛdɔ
speak	kɛbɔ	kɔp	ú kɛbɔ	kwɔp	kɔp, kɛbun	kwɔp, kwɔm an	nān kɛbɔ nate kwɔp
speak a word	kɛmɔ kwɔp	kɛmá k.	ú kɛmɔ k.				
hear	lɛnɔ	lɛn lɛnɔ k.	ú lɛnɔ	lɛn	lɛn, lɛnɔn	lɛn	nān e lɛnɔ nate lɛn
hear a talk	lɛnɔ kwɔf	lɛn k.	ú lɛnɔ k.	lɛn k.			
see	lɛtɔ, lɛdɔ	lɛt, lɛt	ú lɛt	lɛt	lɛt, lɛtun	lɛt, lɛp an	nān e lɛt nate lɛt
see a bird	lɛt wɔnɔ	lɛt w.	ú lɛt w.		lɛt w. lɛp w.		
wash	lɛgɔ	lɔgi	ú lɛgɔ	lɔk	lɔk	lɔk	nān e lɔgɔ nate lɔk
wash a cloth	lɛgɔ lɔu	lɔkɔ lɔu	ú lɛgɔ l.		lɔgɔn lɔk l.	lɔk an	
drink	mɔdɔ	mɔt	ú mɔdɔ	mɔt	mɔt, mɔdun	mɔt	nān e mɔdɔ nate mɔt
drink water	mɔdɔ pi	mɔt pi	ú mɔdɔ pi	(not mɔt!)	mɔt pi mɔdu pi		
give	tɔdɔ, mɔjɔ	tɔt	ú tɔdɔ	tɔt, mɔch	mɔch, tɔt,	tɔdɔ, mɔjɔ	nān e mɔjɔ nate mɔch
give money	tɔtɔ nyen	tɔtɔ n.	ú tɔtɔ		muy n., tɔt n.; tɔdu n.	mɔt an	

Continued.

English	Present	Perfect	Future	Passive	Imperative	Verbal Noun	Noun Agent
kill kill a sheep	nəgò nəgò dyél	nəkì nəkà d. nəkì d.	ú nəkì ú nəkì d.	nək	nək nəgún nək d. nəgu d	nək nəgún	nān e nəgò nate nək
sleep	nənò	nən	ú nənì ú nənì	—	nēnì nēnun	nənò	nān nən
laugh	nəxò	nəxì	ú nəxò ú nəxò y.	—	nəxì, nəxún	nəxò, nyéto nyér an	nān a nəxò
hew	nùdò nùdò yaɣ	nùt nùdì y. nòta y.	ú nùdò ú nùdò y.	nòt, nòl	nùt, nùdun nòtì y. nòtu y.	nòt nòn an	nān e nùdò nate nòt
eat eat dura	chàmò chàmò byél	chàm chàmì b. chàmà b.	ú chàmò ú chàmò b.	chám	chàm chàmun chàmì b. chàmù b.	chàm	nān a chàmò nate chàm
call call a child	chuwòtò chuwòtò n.	chuwòtì chuwòtì n. chuwòlà n.	ú chuwòtì n. ú chuwòtì n.	chuwòl	chuwòtì chuwòtun	chuwòtì	nān e chuwòtò nate chuwòt
run buy	rənò nəduwò	rən nədu	ú rənì ú nəduwò	— nədu	rənì, rənún nədu nəawun	rənò nədu	nān a rənò nān e nədu
bring, carry bring a tree	təddò təddò yaɣ	tət təra y.	ú təddò ú təddò y.	tér, tyér	tér, tərù	tér	nān e təddò nate tər
play	tugò	tək	ú tək ú tək	—	təkù	tugò, tùn an	nān e tək
search search a cow	yəbò yəbò dean	yəp yáfà d.	ú yəbò ú yəbò d.	yáf	yáf, yəbùn yáf d.	yəbò, yám an	nān e yəbò
sweep sweep a house	yèjò yèjò wot	yéch yécha wot	ú yèjò ú yèjò wot	yéch	yéch, yèjùn yey wot	yéch, yén an	nān e yèjò nate yéch
find find a thing	yòtò, yitò yitò gin	yità (g.) yòtá g.	ú yòtò (g.) ú yità (g.)	yòt, ywòt		yòtò yon an	nān e yitò

Present	Imperfect	Passive	Verbal Noun
<i>t, d > l</i>			
<i>bātq</i> to throw	<i>á bāla gin</i>	<i>bāl</i>	
<i>budq</i> to roast	<i>á but, or á bul</i>	<i>bāl</i>	
<i>chudq</i> to compensate	<i>á chūt, á chól</i>		<i>chōlq</i>
<i>chwōtq</i> to call	<i>á chwōta,¹ á chwōla</i>	<i>chwōl</i>	
<i>dādq</i> to brew	<i>á dwōla</i>	<i>dwōl</i>	<i>dwōl</i>
<i>gōdq</i> to scratch	<i>á gōla</i>	<i>gōl</i>	<i>gōl</i>
<i>kādq</i> to bring	<i>á kādī</i>	<i>kēl</i>	
<i>kudq</i> to pull out	<i>á kōla</i>	<i>kōl</i>	<i>kōl</i>
<i>kwātdq</i> to steal	<i>kwātī, kwāla</i>	<i>kwōl</i>	
<i>kwōtdq</i> to drive	<i>kwōtī, kwōla</i>	<i>kōl</i>	<i>kōl</i>
<i>lādq</i> to shave		<i>lyēl</i>	
<i>nwātq</i> to touch	<i>nwātī</i>	<i>nwōl</i>	<i>nwōtq</i>
<i>nādq</i> to cut	<i>nāt</i>	<i>nāl</i>	
<i>nōdq</i> to cut	<i>nōt, nōl</i>	<i>nōl</i>	
<i>wōdq</i> to pound	<i>wōlā</i>	<i>wōl</i>	<i>wōl</i>
<i>yītdq</i> to save		<i>yīlēl</i>	
<i>t, d > r</i>			
<i>tyētdq</i> to carry	<i>tyētī, tēra</i>	<i>tēr</i>	
<i>t, d > n</i>			
<i>yētdq</i> to curse	<i>yēnī</i>		<i>yēn</i>
<i>t, d > l</i>			
<i>tādq</i> to cook	<i>tāla</i>	<i>tāl</i>	
<i>wādq</i> to change	<i>wēla</i>	<i>wēl</i>	<i>wōl</i>
<i>t, d > r</i>			
<i>nētdq</i> to laugh	<i>nētī</i>		<i>nyētrō</i>
<i>yītdq</i> to cut	<i>yīētī, yīera</i>	<i>yīētī yīēr</i>	
<i>t, d > n</i>			
<i>nwōtdq</i> to be weak	<i>nwōn</i>		
<i>b > m</i>			
<i>lībq</i> to be cold	<i>līmī</i>		<i>lībō</i>
<i>kōbbq</i> to speak	<i>kōmā kwōp</i>	<i>kwōp</i>	<i>kwōp</i>

182.

In these words the forms with a mute consonant are doubtlessly primitive; from them the present tense was formed by suffixing *q*, so the primitive mute consonant is preserved here in the present; in a later period the mutes were, by different influences, transformed; the primary cause of their transformation was perhaps their position at the end of a word. See note in 46 concerning *t > r*.

In frequent cases, however, the consonant was also changed in the present tense; but in these cases the unchanged form of the present also exists beside the changed one; thus many verbs have two present (and perfect) tenses,

¹ In the forms ending in *a* a noun as object is to follow.

different in their form, but uniform in their meaning; sometimes not only the second consonants, but also the vowels of two forms differ, the vowel of the changed form always being identical with that form of the primitive verb which has the changed consonant, so that one can say: *from the changed form of the primitive verb a new verb has been formed*; an example will illustrate what is meant: Present *chwɔtɔ* to call, past *chwɔt*, *chwɔtɪ*, or *chwɔl*, passive *chwɔl*; now from the form *chwɔl* the present of a new verb is formed: *chwɔlɔ* to call, past *chwɔl*, passive *chwɔl*.

Double forms in which the second verb is derived from a tense or mood of the first:

{ <i>chudɔ</i> to compensate	perf. <i>chát</i> and <i>chól</i>	n. <i>chól</i>
{ <i>chólɔ</i> to compensate	perf. <i>chól</i>	n. <i>chólɔ</i>
{ <i>dɔdɔ</i> to brew	perf. <i>dwɔla</i>	pe. <i>dwɔl</i> n. <i>dwɔl</i>
{ <i>dwɔlɔ</i> to brew	perf. <i>dwɔla</i>	pe. <i>dwɔl</i>
{ <i>gɛrɔ</i> to build	perf. <i>gɛra</i>	pe. <i>gyɛr</i>
{ <i>gyɛrɔ</i> to build	perf. <i>gyɛra</i>	pe. <i>gyɛr</i>
{ <i>kɛdɔ</i> to bring	perf. <i>kɛdi</i> , <i>kɛl</i>	pe. <i>kɛl</i>
{ <i>kɛlɔ</i> to bring	perf. <i>kɛl</i>	
{ <i>kudɔ</i> to pull out	perf. <i>kɔla</i>	pe. <i>kɔl</i> n. <i>kɔl</i>
{ <i>kɔlɔ</i> to pull out	perf. <i>kɔla</i>	
{ <i>kwatɔ</i> to steal	perf. <i>kwatɪ</i> , <i>kwála</i>	pe. <i>kwál</i>
{ <i>kwálɔ</i> to steal	perf. <i>kwála</i>	
{ <i>lɛdɔ</i> to shave		pe. <i>lyɛl</i>
{ <i>lyɛlɔ</i> to shave		
{ <i>nwatɔ</i> to touch	perf. <i>nwatɪ</i>	pe. <i>nwál</i>
{ <i>nwálɔ</i> to touch	perf. <i>nwála</i>	
{ <i>nɛdɔ</i> to butcher	perf. <i>nát</i>	pe. <i>nát</i> , <i>nál</i>
{ <i>nálɔ</i> to butcher	perf. <i>nál</i>	
{ <i>wɔdɔ</i> to pound	perf. <i>wólà</i>	pe. <i>wól</i>
{ <i>wólɔ</i> to pound	perf. <i>wólà</i> .	

183.

Some verbs have double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their second consonant unchanged through all tenses and modes. The meanings of the two verbs are in most cases identical, but in some there is a difference.

dɛgɔ and *dɛnɔ* to move into

lugɔ and *lúnɔ* to turn

dwatɔ and *dwɛrɔ* to search, want, wish

gwidɔ lɛp to "wink" with the lips, and *gwɛlɔ* to wink

fudɔ and *fúnɔ* to pull out

184.

kōdō and *kupō* to blow up a fire

fōdō to pass and *fōpō* to pass

nyēdō to milk and *niēpō* to let the milk down.

185.

Those verbs which are virtually adjectives (see 150), have some peculiarities. Example: *ràch* "to be) bad"; this form corresponds in its sounds and its meaning to the Perfect of the common verbs: it ends in a mute consonant, and it designates a state, not an action; this form as such does not change the final consonant; a regular present may be formed from it (though not from all verbs of this kind): *rājō* "to become bad, act badly"; but besides this regular form of the present it has a second, in which the second consonant turns into the corresponding nasal one: *rēñō* "to become bad, act badly".

ngk little

nōñō to become little or few

tēk hard

tēgō and *tēñō* to become hard, feel hard

dōch good

dōjō and *dōñō* to become good, act well

kēch strong

kēñō to become or be strong

ràch bad

rājō and *rēñō* to become or be bad, act badly.

In one case, however, such a word has the nasal consonant in the adjective (perfect) form already:

duon big

dōñō to become big, grow up; here a form with a mute consonant does not exist.

b) Changes in the Stem-vowel.

186.

Here the very same process as in the change of consonants is to be observed.

Present *a* > *ē* in perf. and passive.

kādō to bring

pe. *kēl*

bāgō to boil

pe. *bēk*

fādō to be tired

pe. *fēt*

fānō to ride

perf. *a fani* and *a fēñi*

kābō to take by force

n. *kēpō*

kādō to twist

perf. *kēt*, *kēl*

kāgō to ache

n. *kēk*

kāgō to plant

perf. *kēk*

nāgō to kill

perf. *nēk*

bājō and *bājō* to tie

pe. *bēch* and *bēch*

dēñō and *dāgō* to scatter

perf. *dēñ*.

Present *ā* > *a* in imp. and passive.

chābō to mix

perf. *chapa*

pe. *chāp* and *chāp*

fāgō to be sharp

perf. *fāk*

kābō to take by force

perf. *kapa*

pe. *kāp*

n. *kēpō*.

	<i>lāgq</i> to inherit	perf. <i>laka</i>	pe. <i>lāk</i>	n. <i>lāk</i> .
Present <i>a</i> > <i>ε</i> in perf. and passive.				
	<i>bājō</i> to tie	perf. <i>bēcha</i>	pe. <i>bēch</i>	
	<i>gwānq</i> to tie	perf. <i>gwēn</i>		
	<i>gwārō</i> to snatch			n. <i>gwārō</i>
Present <i>i</i> > <i>e</i> :				and <i>gwērō</i>
	<i>wīdō</i> to change	perf. <i>wēla</i> .		
Changes between <i>o</i> , <i>o</i> and <i>u</i> .				
	<i>tugō</i> to crush			n. <i>tōk</i>
	<i>lūgō</i> to turn	perf. <i>lōgi</i>		n. <i>lōk</i>
	<i>kudō</i> to pull out	perf. <i>kōla</i>	pe. <i>kōl</i>	n. <i>kōl</i>
	<i>nōnq</i> to become little, <i>nōk</i> little			
	<i>kōdō</i> to fasten			n. <i>kūdō</i>
	<i>chudō</i> to compensate	perf. <i>chōl</i> .		

Double forms with different vowels; the second verb is derived from a tense or mood of the first:

187.

	<i>chudō</i> to compensate	perf. <i>chōl</i>	
	<i>chōlō</i> to compensate	perf. <i>chōl</i>	
	<i>fādō</i> to be tired	perf. <i>fēt</i>	
{ <i>fēdō</i> and <i>fīdō</i> to be tired	perf. <i>fēt</i>		
	<i>fēdō</i> to raise		n. <i>fīdō</i>
	<i>fīdō</i> to raise		
	<i>kābō</i> to take by force		n. <i>kēpō</i>
	<i>kēpō</i> to take by force		
	<i>kādō</i> to twist	perf. <i>kēt</i>	
	<i>kēdō</i> to twist		
	<i>kāgō</i> to plant		pe. <i>kēk</i>
	<i>kēgō</i> to plant		
	<i>kudō</i> to pull out	perf. <i>kōla</i>	pe. <i>kōl</i>
	<i>kōlō</i> to pull out.		

Double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their vowel unchanged through all tenses and modes. The meaning of the two verbs is in most cases identical, but in some there is a difference:

188.

<i>dāgō</i> and <i>dēgō</i> to move into	<i>dwānō</i> , <i>dwēnō</i> and <i>dwūnō</i> } to evaporate
<i>dwatō</i> and <i>dwotō</i> to want, wish	
<i>gōrō</i> and <i>gūrō</i> to tattoo	<i>gwānō</i> and <i>gwōnō</i> to scratch
<i>kādō</i> and <i>kēdō</i> to go	<i>mōtō</i> and <i>mītō</i> to hold fast
<i>nājō</i> and <i>nējō</i> to know, recognise	<i>nādō</i> to butcher, <i>nūdō</i> to cut

pāno and *pekq* to fill*kwālq* and *kwetq* to steal.c) Changes in the Semivowel.¹

189.

The Semivowels *w* or *y* are inserted in the stem in order to form certain tenses or modes of the verb.

<i>dōdq</i> to brew beer	perf. <i>dwqla</i>	pe. <i>dwól</i>	n. <i>dwól</i>
<i>fōjq</i> to make butter		pe. <i>fwóch</i>	
<i>gōgq</i> to work		pe. <i>gwók</i>	
<i>gōnq</i> to scratch	perf. <i>gwóna</i>		n. <i>gwónò</i>
<i>kōgq</i> to stick		pe. <i>kwók</i>	
<i>kōtq</i> to drive	perf. <i>kwotí, kwqla</i>	pe. <i>kól, kwól</i>	
<i>kōbq</i> to speak		pe. <i>kwóp</i>	n. <i>kwóp</i>
<i>lōdq</i> to wade	perf. <i>lwót</i>	pe. <i>lwót</i>	
<i>lōgq</i> to wash [forth]	perf. <i>logí, lwqka</i>	pe. <i>lwók</i>	
<i>nōdò</i> to bear, bring	perf. <i>nót, nwól</i>	pe. <i>nwól</i>	n. <i>nwòdò</i>
<i>nōmq</i> to marry	perf. <i>nōmí</i>	pe. <i>nwóm</i>	
<i>nótq</i> to spit	perf. <i>nwotí</i>		
<i>rōmq</i> to fetch water	perf. <i>rwqma</i>	pe. <i>rwóm</i>	n. <i>rwóm</i>
<i>tōdq</i> to tell lies	perf. <i>twota</i>	pe. <i>twót</i>	n. <i>twót</i>
<i>yōbq</i> to bewitch	perf. <i>ywqba</i>	pe. <i>ywóp</i>	
<i>bōkq</i> to fear,	<i>bwōkq</i> to make one fear, to frighten		
<i>dōdò</i> to suck,	<i>dwōdò</i> to suckle a child		
<i>dōgq</i> to go back	<i>dwōgq</i> to come back		
<i>fēchq</i> to ask	perf. <i>fēcha</i>	pe. <i>fyéch</i>	
<i>fēdq</i> to lie	perf. <i>fēt</i>	pe. <i>fyét</i>	n. <i>fyét</i>
<i>fēmq</i> to gainsay			n. <i>fyém</i>
<i>gērq</i> to build	perf. <i>gēra</i>	pe. <i>gyér</i>	
<i>gētq</i> to sacrifice	perf. <i>gyeta</i>	pe. <i>gíté</i>	
<i>kērq</i> to dig out		pe. <i>kyér</i>	
<i>lēdq</i> to shave	perf. <i>lél</i>	pe. <i>lyél</i>	
<i>mēnq</i> to twist	perf. <i>myen</i>	pe. <i>myén</i>	
<i>nētq</i> to laugh [guest]	perf. <i>nētí</i>		n. <i>nyétrò</i>
<i>rejò</i> to receive a	perf. <i>recha</i>	pe. <i>ryéch</i>	
<i>tēnq</i> to strain beer	perf. <i>tyèná</i>	pe. <i>tyén</i>	n. <i>tyén</i>
<i>tēdq</i> to bewitch	perf. <i>tyét</i>		n. <i>tyét</i>
<i>nērq</i> to milk	<i>nyēdq</i> to let the milk down.		

190.

In these examples the infixed semivowel has a function analogous to that of the changing of the second consonant and of the vowel: it is a means of forming tenses and modes of the verb; in most cases the passive, and in some also the imperfect and infinitive differ from the present by the infixed semi-

¹ Only the semivowels standing between the first consonant and the stem-vowel are meant here, not those beginning a word.

vowel. In a few examples — *bwōkq*, *ḡwōḡḡq*, *dwōḡḡq*, *nyēḡḡq*, — a *causative* form (or a form of similar meaning) is formed from the common form by infixing a semivowel.

Double forms, the one with a semivowel, the other without it; the one verb is derived from a tense or mood of the other:

191.

{ <i>dōḡḡq</i> to brew beer	perf. <i>dwōla</i>	pe. <i>dwōl</i>	n. <i>dwōl</i>
{ <i>dwōlq</i> to brew beer	perf. <i>dwōla</i>		
{ <i>jōḡḡq</i> to make butter		pe. <i>fwōch</i>	
{ <i>fwōḡḡq</i> to make butter		pe. <i>fwōch</i>	
{ <i>ḡḡḡḡq</i> to scratch	perf. <i>ḡwōḡḡa</i>		n. <i>ḡwōḡḡḡ</i>
{ <i>ḡwōḡḡḡq</i> to scratch			
{ <i>kōḡḡq</i> to help	perf. <i>kwōḡḡa</i>		
{ <i>kwōḡḡḡq</i> to help			
{ <i>kōḡḡḡq</i> to drive	perf. <i>kwōḡḡḡ, kwōla</i>		
{ <i>kwōḡḡḡḡq</i> to drive			
{ <i>lōḡḡq</i> to wade	perf. <i>lwōt</i>	pe. <i>lwōt</i>	n. <i>lwōtḡḡ</i>
{ <i>lwōḡḡḡq</i> to wade			
{ <i>lōḡḡḡq</i> to wash	perf. <i>lwōḡka</i>	pe. <i>lwōḡk</i>	
{ <i>lwōḡḡḡḡq</i> to wash	perf. <i>lwōḡka</i>		
{ <i>nōḡḡḡq</i> to bear, bring forth	perf. <i>nōt, nōwōl</i>	pe. <i>nōwōl</i>	n. <i>nōwōḡḡḡ</i>
{ <i>nōwōḡḡḡq</i> to bear, bring forth	perf. <i>nōwōl</i>		
{ <i>nōḡḡḡḡq</i> to marry	perf. <i>nōḡḡḡḡ</i>	pe. <i>nōḡḡḡḡ</i>	
{ <i>nōwōḡḡḡḡq</i> to marry	perf. <i>nōwōḡḡḡḡ</i>	pe. <i>nōḡḡḡḡḡ</i>	
{ <i>nōḡḡḡq</i> to spit	perf. <i>nōḡḡḡ, nōwōḡḡ</i>	pe. <i>nōl</i>	
{ <i>nōwōḡḡḡq</i> to spit	perf. <i>nōwōḡḡḡ</i>	pe. <i>nōl</i>	
{ <i>yōḡḡḡq</i> to bewitch	perf. <i>ywōḡḡḡ</i>	pe. <i>ywōḡḡḡ</i>	
{ <i>ywōḡḡḡḡq</i> to bewitch	perf. <i>ywōḡḡḡḡ</i>	pe. <i>ywōḡḡḡḡ</i>	
{ <i>fēḡḡḡq</i> to ask	perf. <i>fēḡḡḡḡ</i>	pe. <i>fyēḡḡḡ</i>	
{ <i>fyēḡḡḡḡq</i> to ask	perf. <i>fyēḡḡḡḡḡ</i>	pe. <i>fyēḡḡḡḡ</i>	
{ <i>fēḡḡḡḡq</i> to lie	perf. <i>fēt, fyēt</i>		n. <i>fyēt</i>
{ <i>fyēḡḡḡḡḡq</i> to lie	perf. <i>fyēt</i>		n. <i>fyēt</i>
{ <i>ḡēḡḡḡq</i> to sacrifice	perf. <i>ḡyēḡḡḡ</i>		n. <i>ḡíēḡḡ</i>
{ <i>ḡḡḡḡḡḡḡq</i> to sacrifice			
{ <i>kēḡḡḡq</i> to dig out		pe. <i>kyér</i>	
{ <i>kyēḡḡḡḡq</i> to dig out	perf. <i>kyēḡḡḡ</i>	pe. <i>kyér</i>	n. <i>kyēḡḡḡḡ</i>
{ <i>mēḡḡḡḡq</i> to twist	perf. <i>myén</i>	pe. <i>myén</i>	
{ <i>myēḡḡḡḡḡq</i> to twist			
{ <i>reḡḡḡḡq</i> to receive a guest	perf. <i>recha</i>	pe. <i>ryéch</i>	
{ <i>ryeḡḡḡḡḡq</i> to receive a guest	perf. <i>ryecha</i>		

{	<i>tēḍo</i> to bewitch	perf. <i>tyēt</i>	pe. <i>tyēt</i>
	<i>tyēḍo</i> to bewitch.		

192.

Double forms in which the derivation of the second verb from a tense or mode of the first is not visible, both verbs retaining their vowel or semivowel unchanged through all tenses or modes. The meanings of the two verbs are identical:

bōḍo and *bwōḍo* to cast iron
kōḍo and *kwōḍo* to blow up fire
fēḡo and *fyeḡo* to pull.

193.

The function of the inserted semivowels *w* and *y* are evident from the preceding examples: they serve in forming certain tenses or modes of the verb, and from these modes and tenses new verbs are formed, just as in the changing of the last consonant.

In by far the most cases the infixed *w* (which must originally have been *u*, see 22) forms the Passive and the Perfect of the Verb.

[It is remarkable that in Hamitic languages *u* or *o* have the same function:

Hausa:	<i>fashe</i> to break	<i>fasu</i> broken
	<i>būḍe</i> to open	<i>būḍu</i> open
	<i>buga</i> to beat	<i>bugu</i> beaten
Ful Fulde:	<i>omo nana</i> he hears	<i>omo nanq</i> he is heard
	<i>omo wara</i> he kills	<i>omo warq</i> he is killed.

In both these languages the forms in *u*, *q* correspond to the Shilluk Passive as well as to the Perfect, as they express an accomplished state, as opposed to action.]

It is evident that this last process was chiefly liable to lead to many confusions in the use of *w* and *y* (and the same holds good for the changing of the second consonant); once the second verbs, derived from the imperfect or passive of the first verb, came into use, it was scarcely avoidable that the semivowel should not enter the present or any other tense of the first verb, where it did not belong; and again it was easily liable to be dropped where it ought to stand, viz. in a form of the second verb; this was the more possible, as in almost all cases the meanings of the two verbs are absolutely identical. And indeed the natives often do confuse the two verbs, using the one for the other, when asked for the different forms of a verb.

How the semivowel was infixed into the verb, is not clear (but see 25); as they do not always have the same function, the way on which they got into the word may also have been different.

Now it is remarkable, that in all cases, where the *passive* or *past* are formed by infixing *w* or *y* (active present *kōbq* passive *kwōp*, active present *fēchq* passive

fyéché),¹ *w* occurs exclusively before *ɔ*, and *y* exclusively before *ɛ*, so that we have only these combinations: *wɔ* and *yɛ*. The combinations *wa*, *wɛ*, *we*, *wi*, *ya*, *ye* with preceding consonant² do also occur frequently, but never in the said function, viz. where the Passive or Perfect are formed from the Present by infixing a *w* or *y*. This leads to the conclusion that there are two different groups of semivowels which have entered the stem, probably at different periods and for different purposes. The second group has in by far the most cases retained the original vowel before *w* and *y*. But the *first group* has in all cases the same vowel: *ɔ* after *w* and *ɛ* after *y*; this can in my opinion be explained only by assimilation; it is not at all probable that here the original vowels were solely *ɔ* and *ɛ*, and that always before *ɔ* a *w* was infixed and before *ɛ* a *y*. I suppose that here originally only *one* semivowel was infixed, viz. *w*, and this *w* partly assimilated the following vowel to itself and partly itself was assimilated to the vowel, in this way: *wa* > *wɔ*, *wɔ* > *wɔ*, *wo* > *wɔ*; *wɛ* > *yɛ*, *we* > *yɛ*. If verbs with the stem-vowel *i* or *u* infixed a *w* in order to form the passive or perfect, this *w* must have been assimilated to the following vowel *i* and *u*, so that *wi* > *yi* > *i*, and *wu* > *u*.

Auxiliary Verbs.

da "to have".

é dà nyén he has money; *yá dà juók* I have sickness: I am sick.

"To be".

"To be" is rendered by different words, but in most cases it is not to be translated at all; all adjectives are treated as verbs, and therefore are not connected with "is": "you are great" is rendered *yi duǵi*. If the predicate is a noun, and the subject is a pronoun, generally the subject is put before the pronoun without a copula: *yá riǵ* I am king; *yáná riǵ* I am king; or the demonstrative *á* is employed: *én á riǵ* he is king.

But frequently the particle *bá* (*fá*) or its emphatic form *bánǵ*, *bánén* is placed between subject and the predicative noun:

ya ba riǵ I am king; *jal éni ba riǵ* this man is king; *fanǵ riǵ* (this one) he is king.

I suppose *bá* does not originally mean "to be", but is the negative particle "not", and the sentences in which it is employed, are properly questions: Am I not king? Is this man not king? The negro generally likes to express an assertion by a negative question.

If the predicate is an adverb, *yá*, *yéná* ("to be") or *bédò* ("to stay, remain") are used; *é ya kéni* where is he? *gé yéni mal* they are above; *yá bédò wot* I am, stay, in the house. Sometimes *bédò* is also employed, when the predicate is a noun.

¹ This group is called 'first group' in the following.

² This group is called 'second group' in the following.

194.

195.

kámá and *chámá* "to be going to, to wish, want"; they are used only in the past form.

e kama (also *kámá*) *bēnē* he is going to come, he says he will come, wants to come.

e chama fādē he is near falling, going to fall; *chama* is often shortened into *cha*.

In a similar sense *dwata* "to wish" is often employed.

"Can"

may be expressed by *yēyō*: *ya ba yēi bēn* I can (could) not come; but its negation is generally expressed by *bū kēn* "there is not a place" (an opportunity): *bū kēn à bēnā* "there was no place for me to come": I could not come.

196.

The Negation of the Verb.

1. *bā, jā* not;
2. *nūtī* not yet, not; hardly a distinction is made between the two; both of them negate the indicative of the verb; *a fa kēt, a nūtī kēt* he did not go.
3. *fāt, fāte* negates a single word: *fāte yan* not I; *fāte rīk* it is not the king; but it may also negate the verb "to be": *fāte yan rīk* I am not the king; *fāte kī wōt* he is not in the house; *fa jal maduṇ* he is a great man; *fāt kī jal maduṇ* he is not a great man.
4. *bū, būnō*, to have not, to be not;
5. *bógòn, bógìn* there is not; *nyen bógòn kī yā* "money is not with me": I have no money; *yā bū nyen* I have no money.
6. *tēk* to be absent; *nāl tēk* the boy is not here.
7. *kū* is prohibitive: *kū kēt, yī kū kēt* do not go! *kū wēr*, also: *yī kū wēr* do not be angry! The personal pronoun may also be suffixed: *kū kwētī* do not steal! Plural: *wú kū kēt* do not go! You must not go! *kū bì* he shall not come.

Sometimes *kū* is employed where we do not see a prohibition: *wā kū kēt* shall we not go? But also: *wā fa kēt? nān kū nwōl kī tōn gyēnō, nāgā nāgā* the man who does not lay a hen-egg, I shall surely kill.

ADVERBS.

197.

Most adverbs are originally nouns or verbs.

Adverbs of Place.

The adverbs which are mostly employed are *kēn* and *kūn*; both are nouns and mean "place". Their primitive forms are *kēch*, *kach* and *kū*, both have affixed a demonstrative *n*, *kēch + n > kēn*, *kū + n > kūn* according to 40. They may as adverbs have different meanings: 1. of place: this place, that is: here; 2. then interrogative: where? On the different tones of these two meanings

see 205ss. "Where is he" is in Shi. literally: "is he here?" *kən* does not really mean "where", but simply "this place".

Bi kən come here.

kəŋi wək kɪ kən go out from here.

kā "place": there.

ɛ bəda kā he is there;

a ləŋe yán kā he was seen by me there.

mal "heaven", "the upper place", serves for "above, ahead":

a reŋa mal he ran upward, upstairs, ahead.

kundə (from *kū* place) direction: there.

chuni kundə stop there.

chām left hand, *kəch* right hand, *ànàn* here, *chínə* there, yonder, *chán* behind, *lən* this side.

Adverbs of Time.

Here again *kən* "this place" takes the first place, the notion of "time" having its origin in "place"; *kən a bi* when he came; *kān* "this time" from *kāke* time: while: *chuni kan chām wa* stay while we eat; *tin* soon, at once; *ànàn*, *ànàn ànàn* presently, at once, this very moment; *chən* formerly; *de chan tin* to-day; *ɣuki* to-morrow; *awa* yesterday; *awar awa* the day before yesterday; *kɪ chan* daily; *kɪ de chan* at daytime; *kɪ war* at night.

Kən á bì when did he come? *ɛn awən á nwólè yin* when were you born? *wó nənà yǒ yəŋi chan adek*, *ká è bən* we were on the road reached three days, then he came: when we had been on the way three days, he came; *ka duókɪ wón*, *chunə a yiga māmēt* when we told him that, he became glad; *ká ləŋə wón*, *ka é nɛŋə* when he saw us, he laughed; *ka lín wa mən an*, *ka chunə wón yiga māmēt* when we heard that, we became glad.

Adverbs of Manner.

ne, *neya* thus; *kɪndú* just so; *ádì* how? *ɣyau* also; *chet* just, very, surely; *shāre* very; *kətè*, *ákyèl* alone. Much used is the adverb *kine* thus: it always introduces the direct speech; it does not only follow the verbs which express speaking, but frequently also those expressing "to mean, think, wish, ask":

riŋ e ko kine, *kɛŋ* the king said thus: go!

e fəchə kine, *ɔgən ɛn* he asked: where is he?

duoki kine, *e bənə* tell him, he may come!

e dwata kine, *wu kədə wu kɪ ɛn* he wants to go with you

ya dwata kine, *wə chām byél* I wish that we may eat dura.

Frequently an English adverb is in Shilluk rendered by a verb, e. g.:

juwān kədə hurry going, that is: go quickly;

a rūmɪ chámə yá it is finished was eaten by me: I have already eaten;

198.

199.

ket, kân a nûti bēnō ket go, while rain has not yet come: before it rains;

wa ketō chāki pach we went approached the village: we came near the village.

Adverbs of Cause

and Causal Sentences.

200.

By ken a bēnā yikā dē rēd juōk I could not come, because I was sick; *by ken dīdā, yika būnī wānō yā* I cannot learn, because I have no book; *ya byūn māga rējō, yika būnī abāṭ kī yā* I cannot catch fish, because I have no hook; *tyēn Nwār chūntē gēn rājō kī wōn, kī yika kālā dō gēn* the Nuer-people hate us, because we (I) have taken away their cattle; *byél wōn rechō, kī yika būnī ket kī rei gēn* our dura is bad, because it did not rain on it; *ba yēl juōk tīn, mārē* (or *māde*) *dā juōk* he cannot work to-day, because he is sick; *ba kwópē rēn, māde bōkō* he does not say it, because he is afraid; *yā bū dōrō, bēnēn ā dālē yān yī juōk* I have no adze, therefore it is impossible for me to work; *tyélā lēt, bēnēn ā bā kēlā* my foot was sore, therefore I did not go.

Sometimes a causal relation is expressed without a causal particle: *yā fá chīgī chāṭō kētē, yā fēdō* I shall walk no more, for I am tired; *wa keti wot, fēn ā yīgā mōdō* we went home, because it grew dark.

Conditional Sentences.

201.

Ken choṭlē yīn, yī ky ket if he calls you, do not go; *ken yik ya u lēti kī nu, ū nēkē yān* if I see a lion, I shall kill him; *ū yók yū bī, yū u tōṭā nyēn* if you come, I shall give you money; *u yik yī fá gēgō yī ū fwótē yān* if you do not work, I shall beat you; *kā yik u fyéchē wōn, wō kwótē ēn* if we ask him, he will help us.

The Condition in the unreal case is expressed by *rē*: *kā lógō é yā mánūt, wō rē kwótē ēn* if he were here, he would help us; *kā lógī yā dā gīn chām, yī rē tōṭā* if I had food, I should give you; *ka lōgō fēn dé yā mādōch, wō rē dā bēnō* if the weather had been fine, we should have come.

Intentional Sentences.

202.

Yā kēṭī wōk bē yáf kī dōga I went into the bush, in order to search my cattle; *wō kālō dō wōn gé mūjē wōn bōn, kīfā kīnē wō tōṭā byél* we gave our cattle to the strangers, in order to get dura; *jwānī rēnō, kīpā yī kī chōnī* run quickly, lest you be late!

Interrogative Sentences.

203.

In a question the position of words is the same as in an assertion. To designate a sentence as a question, either interrogative adverbs are employed, or a change of tone takes place. Those cases are difficult particularly, in which an adverb may have a positive meaning as well as an interrogative one, for instance *ken* "place" may mean "here", and "where". Here the distinction can be made by the tone only.

The most important rule is this: if the last syllable of a sentence has a high or middle tone, a low tone is added to it; this low tone expresses the question:

é kwàlà byél he stole dura *é kwàlà byél* did he steal dura?

é lètà kwá he saw my grand- *é lètà kwá* did he see my grand-
father father?

gè lètà rí they saw the king *gè lètà rí* did they see the king?

But frequently the question is expressed in quite a different way, by laying a high tone, and a strong stress on the word which is questioned; this is particularly the case with *kén*:

é yén kén where is he?

é yà kén he is here

gé yén kén where are they

gé yà kén they are here

rí yén kén where is the king?

rí yà kén the king is here

á bì áwà he came yesterday

á bì áwà did he come yester-

jal an ye da nyén this man has money

day? (the first *a* in

jal an ye da nyén has this man mo-

awa has a very

ney? (The *é* in *nyén*

strong emphasis)

with very strong emphasis).

If the sentence contains an interrogative adverb, the tone does generally not change:

yè dà dḡk dḡ how many cows has he?

é gwḡ nḡ what does he do?

a fyékh kí yí én, kine: áḡn én mḡdḡ he asked him: where is your friend?

á wḡt mḡn whose house is it?

kípanḡ à bḡkí why are you afraid?

ápanḡ a kḡ why did he go?

In questions introduced by "shall", the subjective pronoun is suffixed and the low interrogative tone is added to the high tone of the pronoun: *kḡḡá* shall I go? *gwḡḡḡ* shall he write?

PREPOSITIONS.

They are likewise originally nouns and verbs.

Nouns:

wich head: on, upon, for, instead of:

wiy wḡt on the house, *wiy yaḡ* on the tree, *wiy rí* instead of the king.

bān back: behind, after, besides: *bāna* after me, *bān wḡt* behind the house;

bānḡ besides him; *kwḡm* back: on, upon: *kwḡm adḡḡḡ* on a donkey.

bḡl and *ním* face, front: in front of, before, at the head of: *bḡl nam* in front of the river; *ním tḡḡḡ* before the people, at the head of the people.

kḡlé middle: in the midst of, amidst, among: *kḡlé jḡ* amidst the people.

nāch back : behind : *nāch jal ɛni* behind this man ;
būtq side : beside : *būte wqt* beside the house ;
yech belly : in : *yey pi* in water ;
dyer, often shortened into *di*, middle : amidst, in, *di nam* in the water.
ta the base, the lower part : under, below : *ta yaʔ* under the tree.

Verbs :

wiʔq to reach : *wiʔe awa a ba bi* reaching yesterday he did not come : until y . . .
gitq to reach : *gitq duki* till to-morrow.

Particles which cannot traced back to nouns or verbs :

kɪ may have very different meanings ; its original meaning is : with ; *kɪ mɛn* with whom ; *kɪ tɔni* with a spear ;
yɪ towards, by : *a nɛk yɪ jal an* he was killed by this man ; *kɛʔi yɪ jal duʔni* go to the master ; *yɪ* is connected with personal pronouns as follows : *ya* to me, *yɪ* to you, *yɛ* to him, *yɪ wɔn*, *yɪ wun*, *yɪ ɛn*.

Salutations.

205.

Some of the most used forms of salutations are given here. A. is the villager, B. the stranger.

Instead of our knocking the door, the Shilluks, before entering a courtyard, say : *yā nɛn* I am waiting (may I come in ?) A. answers : *bi* come ! If the salutation is going on in the open place of the village, as is usual, this phrase is not said.

A. *yɪ bi* you have come ?

B. *yá bi* I have come, or : *yā nút*.

A. *yɪ kɛʔl jwɔk* you have brought God.

B. *yɪ mɪʔɛ jwɔk* you have held fast God.

A. *yɪ nɪn* did you sleep (well) ?

B. *yá nɪn* I slept (well).

A. *yɪ kwai* (meaning not known).

B. *ɔ, yá bi*.

A. *wɔʔɔqɔ nút* are the little ones well (existing) ?

B. *Nút* they are well.

A. *tyɛn ɣól ún* your women (are well) ?

B. *Nút* they are well.

A. *Tɛrɔ bɛdi yau* ? Are the people well ?

B. *Nut* they are. — These enquiries after the well-being of the people in the house can be extended at will, to grandparents, grandchildren, cousins etc.

On leaving :

B. says : *yá kɛʔq fach* I am going home.

A. *kɛʔ go* ! or : *kɛʔli jwɔk* go with God !

SECOND PART
FOLKLORE

I. OCCUPATIONS.

1. Housebuilding.

Tyēle wot kyēr, ka tēk (tēk), ka lābq kāl, ka lēn tyēl, ka mogo kōn tyēl wot, ka chwāch, maka tyēl anwēn, ka dōgē dōl, ka gēr. Ka maka chán dbikyēl, ka wījē lēu, ka kwēr dwai, ka gē rāu, ka gē mēch fēh, ká tēgūtī nōt, ka dōl kōt, ka tyēlē kyēr, ka tyēl tēk, ka tegutī kwōn, ká wōt māk, ká dōl kītī. Ka dyēn kēt, ka tát, ka tegutī wórō wōk. Ka wōt tīn, ká lēpō gūlē chāp, ka kītī, ka shēnē twóch, ká tát, ká lām nār, ká bōdō dwai, ka yēta mal, ka tōl mǎgē, ka lum kītī, ka e wījō. Ka wan kājō e dōnō, ka e kānq kī kwēr, mēn nāk wan kājō, ka wan kājō nēk, ká dyēl wēkē bōdō. Ka wiy wōt twāk, ka chēne wōt nōt, ka táddōt (tēde wōt) tyēn, ka wōt tōr, ka mwōn, ka tīgō gwōk, ka kal tát, ka jē dēká yējē. Ka gyēnq kāl, ka gūch fēh, ka jē dēnā yey wōt.

The foundation trenches of the house are dug out, and are smoothed off. Mud is brought, and thrown into the foundation trenches; and beer is poured into the foundation trenches. Now the walls are built; after four days the door-opening is made round; then they build again, and when five days have passed, they begin to make the roof. Poles are brought, they are burnt (to make them hard), and then cut, so that they are of equal length. Roof-sticks are cut, and they are tied up in a circle, and a circular ditch (corresponding to the poles tied together) is dug, and the ends of the roof-sticks are put into it, and buried. Now the roof is constructed; grass is twisted into a rope, with which the poles are tied together. When this is done, the roof-sticks are taken away, and the roof is lifted upon the wall. The junction between the wall and the thatch-poles inserted into it is made tight with mud, the lower roof-ends are tied to the wall, and are tied together. Then grass is cut, and the craftsman¹ is sent for; he climbs on the roof, takes a rope, and binds the grass on the poles. Thus he makes the roof, till only the point of the roof is left. The proprietor of the house now brings a hoe, which is for the making of the roof-point. (When he has given it to the craftsman), the roof-point is made. Then a sheep is given to the craftsman. The surface of the roof is beaten smooth, the dripping-eaves are cut even, a door is made, the floor of the house is filled up with mud, and is made hard and even. A door is worked, the fence is constructed, and then the people move into the new house. A fowl is brought, and left on the ground (as a sacrifice), and the people move into it.

¹ thatch-maker.

A Second Report on Housebuilding.**By R. W. Tidrick, of Doleib Hill.**

Housebuilding among the Shullas¹ is a trade which comparatively few men learn, whether it is because apprentices are discouraged from learning it, or whether they do not want to learn, or cannot learn the trade well, I do not know. A well constructed tukl is neat and of really fine appearance. Dwelling houses are usually of the same size, conical in shape, walls of mud, sometimes reinforced with poles or corn stalks. The roofs are thatched with two kinds of grass. Family class prescribes which kind may be used in thatching the house.

Every adult member of the family as a rule has a part in construction. The women cut and carry in the grass and corn stalks and bring the water for mixing the mud for the walls. The men bring in the poles for the roof, make the rope, mix and carry the mud and do the real building of the house.

The material is usually collected for some time beforehand. Grass is cut and cocked, poles are brought from the timber and by wetting and heating are brought into the proper shape for rafters. Large circular bands for bracing the rafters and tying the thatch and grass to are made of withs of long coarse grass wrapped closely with rope. The rope for their use and for tying the grass down is made from a tall grass that has a long sheath. The grass is cut and brought in, and these sheaths are stripped off and after being soaked in water are bruised with clubs until the fiber comes apart easily. It is then dampened and twisted into rope. The rope maker sits on the ground holding the rope between his toes, and forms the rope by constantly adding new fiber and rolling the rope between the palms of his hands. It is made two-ply about one fourth of an inch thick.

The mud is prepared by mixing manure, ashes or fine broken dry grass with sandy earth. The mixing is done with the feet. The first step in construction is naturally the foundation. This is made by digging a shallow circular trench where the wall is to stand. The men carry the mixed mud in their hands, which must be quite stiff, and drop it in the trench. The builder forms it into the desired shape with his hands. A layer about six inches deep is put on at a time. But two or three layers a day are added. A little above the foundation an elliptical band of grass about three feet in depth is put in place to form the door. As the wall is built up the mud is built against this, which retains its form leaving the door the desired shape. Later the grass is removed. Toward the top the wall is flanged out like the mouth of a bell to receive the roof. Few houses have windows; when windows are made, they are scarcely six inches in diameter. In forming the roof the first step is the same as for the wall: a shallow circular trench is dug with the same circumference as the inner

¹ I. e. Shilluks.

circumference of the finished wall. About two feet inside the trench are set forked stakes about two feet high and four feet apart. The rafter poles are now placed with heavy end in trench and resting in the forks of these poles, their tops are brought together and securely tied. The heavy grass bands are now fastened both above and under the poles at regular distances from bottom to top of roof. Corn stalks or cane are woven in between the bands and poles thickly. The roof now has its final conical shape. The roof is ready to be raised and is picked up and placed evenly upon the wall. A layer of mud is then put over the lower end of the rafter poles, to keep it firmly in place. The first work in thatching is to put on what the Shullas call the apron of the house. A short layer of grass is put around the top of the wall and tied securely to the thatching. The thatcher then starts his course straight up the roof and works around the house, finishing the entire length of the roof as he goes around. The grass is tossed up to him in small bundles, which he places in position several at a time and removes the bands and ties then down tightly. With a paddle-shaped stick he evens up the ends of the grass, so that when the roof is finished nothing but the butt ends of the grass are exposed, and these lie as evenly as though they had been laid separately by hand. At the top the grass is brought together like a spire and wrapped with rope and rope bands. The grass lies on the roof from six inches to a foot thick, and if kept free from white ants, will last for five or six years.

2. Different kinds of Soil.

<i>Dùdù</i> black, rich earth	<i>ánán</i> brownish earth as found
<i>kwójò</i> sandy ground	on river-banks, used for
<i>ónèlú</i> red earth as found on ri-	making pots
ver-banks, used for ma-	<i>ànèkó</i> red sand
king pots	<i>àyéché</i> sand, dust.

3. Field-produce.

<i>byél</i> dura	<i>ókwoǎl</i> an eatable gourd
<i>námò</i> sesame	<i>kēnq</i> a gourd for calabashes,
<i>nèrò</i> bean	not eatable
<i>kwèrò</i> cotton	<i>àshèyó</i> melon
<i>búqù</i> a small, sweet gourd, is	<i>àtábq</i> tobacco
eaten.	<i>abwok</i> maize.

4. Different kinds of duras.

The common name: *byél*. The common name for white dura: *ágónq*.

Kinds of white dura.

dəl is very long in ripening.

əbwòk maize.

mèr has a longer ear than *dəl*.

rəwò Duchn (panic grass).

àhoḡḡ "finger", has four ears, which stand upright like the fingers of the hand.

lèk-dén, *shālò*, *àḡuròk*, *ofyèt lyech* ("kills the elephant"), *otòlò*, *álál*, *olāch-māch*, *némèk*, *awèt*, *chèḡànd*, *ákāch*, *òhwě*.

The stalks of many of the white duras are sucked like sugar cane.

Kinds of red dura.

The common name for red dura is: *hwàlì*.

òḡòrò, *wájàl-fá-dímò*, *wájàl-fá-nénàrò*, *òḡḡn* ("the Nubian"?), *naḡḡi-feni-dwai*, *nákḡnò*, *òḡò*, *axābò*, *nwēch*, *nàfégyèḡnò*, *àkwól*, *bwòḡnò* ("of the white man"), *òkwèḡfì*, *ómḡrò*, *wàḡnù* ("lion's eye") *wàḡḡgàk* ("crow's eye") *wòrdu*, *nāchólò*, *nàyómà-bwòk*, *àwài*, *nàḡḡlwòt*, *yieḡbròmò* ("sheep-tail"), *yieḡkyen* ("horse-tail"), *nāyò*, *àdúkè*.

Agriculture Among The Shullas.¹

By R. W. Tidrick, of Doleib Hill.

The Shullas have hardly begun their agricultural life. Scarcely one half century ago they were purely a pastoral people. Only within the last decades has his lordship, the Shulla man, begun to assume the burden of providing for his family. In those earlier days the task of tilling the small patch of ground planted annually in dura fell to the woman. Her hoe was made from the shoulder blade of a giraffe or buffalo, or sometimes from the shin or rib bones of these animals.

Boys tended the large herds and flocks, young warriors danced, went on the chase and raid. The old men idled their time away in the village.

But they say the cattle plagues became more prevalent. The Turk and Arab came and took away not only slaves, but cattle, and so necessity forced the Shulla to a larger tillage of the ground.

The change came naturally first in the northern end of their territory, where they came earliest in contact with the murderers and plunderers from down the Nile.

One man when questioned as to the food of the people in his boyhood days said: "We used to eat grass like cattle". There was as much truth as sarcasm in this statement. For even yet when the crop fails, the Shulla women gather grass seed from the swamps and plains. They rob the ants of their winter's provision of seeds. A little sugar is obtained by bruising and boiling a certain reed, which grows in the swamp.

¹ i. e. Shilluka.

The Shulla has not yet learned to grow a very large variety of plants. His one main crop is dura, the kaffir corn of America.

All planting except tobacco, which is planted in small plots on the river bank during the dry season and watered by sprinkling the ground from a water jar, is done in the beginning of the rainy season.

A small amount of Indian corn is grown, most of which is eaten when in hard roasting ear. With the dura they plant a few beans, pumpkins, squashes, sesame and occasionally peanuts. No fruits of any kind are grown, and as there are no wild fruits worthy the name, the Shulla has never known fruit until he has recently seen it in our garden or at the government stations.

The Shulla plants his dura in the same field year after year, until his crop fails once or twice. Then he hunts for a piece of high dry ground, preferably in the timber, for his early dura, and a low plain growing a certain rank wild grass for his late variety. He clears off the timber and digs up the grass for his new field which he tills, till another failure comes; if by that time his former field is growing of grass, he will return to its tillage.

His methods of farming are extremely crude, but in some respects accomplish good results. He has neither plough nor spade and never uses the mattock except to dig up the grass and bushes from new ground.

He prepares his ground by raking up the old stalks into piles with a deleib palm limb and burning them.

As soon as the rainy season opens and sufficient rain has fallen to soften the ground, he puts his seed to soak over night, so it will sprout the quicker, and thus more likely escape being eaten by white ants. With a long slender pole which has one end shaped like the bowl of a spoon, he opens up the ground, and drops in the seeds. As he steps forward to make another hole, he presses down the earth over the seed with his foot. The hills are made promiscuously, but are usually some eighteen inches apart in all directions. He plants a large number of seeds in a hill, and later thins out and transplants where hills are missing.

Often he has to replant, for there are many enemies of the sprouting grain. Some years pests of rats devour it, even after it is several inches high. The golden-crested crane also pulls up much of the grain as it comes through the ground. And as before mentioned the white ant destroys the grain in the ground unless it sprouts quickly. But under normal conditions the grain comes up very soon after planting. And the warm rains and tropical sun cause the crop to shoot up like Johnnie's bean pole. Weeds come on quickly too, and so the Shulla begins hoeing his fields at once. It is the only real cultivation he does. His hoe is either a thin circular or rectangular piece of iron with a short

wooden handle. The hoer sits on the ground or squats on one knee or both, as he chooses, and catching the grass with one hand cuts it off just under the surface with the hoe. Shaking the dirt from the roots of the weeds he throws them into piles, leaving the ground clean and smooth. It is a good surface cultivation, suitable for this soil and climate, and when the season is favorable, the yield for the amount of ground tilled is very good.

The Indian corn grown by the Shullas is a small early variety, which is in roasting ear a fortnight before the early dura is ready for parching. But before any grain is harvested a sort of first fruits' sacrifice is made, an old man and woman go to the various fields of the village and bring in some of the ripening ears of corn and heads of dura, and place them by the sacred house of the village. Some is later taken and ground and mixed with water and plastered on the side of the sacred tukl, the rest is taken by the people and some put on the door of their own houses, and some is carefully tied up within. When the dura is ready for harvesting, the heads are cut off short with a clam shell and heaped upon a rack made of poles resting upon forked posts about two feet above the ground. After drying a month it is flailed out with heavy clubs by the men and winnowed by the women and carried to the village, where it is stored in large barrel shaped bins made of coarse grass. The bottom of the large basket granary is oval, a grass band wrapped with rope is formed about the small base and resting in the forks of short stakes driven in the ground bears the weight of the filled basket and keeps it off the ground and free from ants.

There are very many varieties of dura. One man gave me the names of thirty-two varieties. It is probable however that the same variety has different names in different localities.

Dura is eaten in a variety of ways. The earliest heads are simply thrown on the fire and roasted. It is often merely boiled till softened and eaten so. A great deal is made into a mild beer and used as a regular food diet. The popular way of cooking it is to grind it into a fine meal and cook it into a mush and eat it with milk, or cook it up with meat. It is sometimes boiled with beans, and sesame is often eaten with it. A sort of dura bread is also made.

The Shulla retains all of his pastoral instincts and prizes his flocks and herds above all else. His sheep are very inferior in size and have no wool where wool ought to grow. His goats are small and few are good milk producers. His cows are also generally poor in milking qualities, but are fair in size and in beef conformation. They belong to the Indian breed of cattle, which have the hump on the wethers.

Tribal custom forbids the Shulla from riding upon a donkey, so he never possesses one. Cattle are never used for draught or carrying purposes, so he has no beasts of burden, and perhaps never will so long as women are plentiful.

The villages are full of hunting dogs. Unlike the Nuers and most of the Dinkas the Shulla raise chickens. They are a degenerate Mediterranean strain. Eggs are eaten only by women and children.

Animal life must be well guarded and carefully housed at night most of the year. If an animal loiters on the river bank it most likely becomes the food of a crocodile. If one strays off into the woods it probably becomes the prey of a hyena, leopard or lion. Myriads of flies and numerous varieties of ticks also prey upon the flocks and herds, tormenting them by night as well as by day, and transmit the germs of various diseases also. Texas or tick fever is nearly always present, and a trypanosome not so fatal as the one of dreaded tsetse fly is also prevalent. The plague is a frequent visitor too and the mouth and foot diseases often attack the cattle toward the close of the dry season. The annual loss from all these enemies of animal life is very heavy, but as no females, unless barren, are ever killed for food or sold, and grass is plentiful, on the whole there is an increase in the number of live stock raised.

As to the possibilities of agriculture in the Shulla land obstacles to be overcome have been mentioned. What the mission has done shows that many varieties of fruits and a considerable number of vegetables may be grown. Future generations may have lumber, if the right varieties of forest trees are planted. Cotton is not a sure rain crop, but with irrigation it has few enemies. Sugar-cane and rice can be grown in favorable places. The soil of this part of the Sudan is not generally deep, is deficient in nitrogen and very poor in humus. Nitrogen may be restored with legumes, but the humus problem is difficult, for the white ants devour very quickly all manure, mulch etc. spread upon the ground.

The Shulla in sticking to the one main crop of dura has after all adopted the grain which is naturally adapted to the soil and climate and yields best to his methods of farming.

5. Foods and food-stuffs.

kwén a kind of dura-bread or mush.

àkéló a food of dura.

ápétó a food of dura.

àréyó a food of dura (prepared after Arab fashion).

àdžló a food of dura (prepared after Arab fashion).

mǝnǝnár a food of dura with fat, eaten without anything else.

mókébèti a common dura-food.

<i>ótèt</i> a food of dura, dainty.	<i>tàbò</i> dura, soaked, and then
<i>móké ñàkì</i> a food of dura.	kept till it sprouts; for
<i>àhòch</i> cooked dura.	making beer.
<i>àbék</i> green roasted dura.	<i>àtòbòbò</i> beer before it is strained.
<i>òmòt</i> dura roasted, then soaked	<i>mogo</i> beer.
and mashed.	<i>mòñ àtèhò</i> strained beer.
<i>àwách</i> dough.	<i>yáwò</i> a kind of beer.
<i>mòñàbúr</i> a dura-food	

6. The seasons of the year.

<i>yéy jèrìá</i> about September, harvest	<i>lú</i> hot season, Janu- } no
<i>γέ εγιά</i> of red dura.	ary—February } field-
<i>àhòch</i> about October; end of	<i>àtòbòbò</i> about March } work
the harvest, people are	<i>àtòkòt</i> about April, "mouth of
waiting for the white dura	rain", beginning of the
to ripen.	rains.
<i>àgwèrò</i> about November — De-	<i>shwèr</i> about May—July, time
cember; harvest of white	for planting red dura.
dura begins.	<i>àtòrìá</i> about July—September,
<i>wàdò</i> December — January.	beginning of harvest.
Harvest of white dura	
continues.	

7. The months.

	1. <i>γέρ, ór</i> (<i>wor</i>)	about September.	
2. <i>kòñ gák</i>	3. <i>nyet</i>	4. <i>kól</i>	5. <i>akqch, akqñ dugñ</i>
6. <i>akqñ fèp</i>	7. <i>áduñ</i>	8. <i>àtèbór</i>	9. <i>àkól dít</i>
10. <i>bél dugñ</i>	11. <i>bél fèp</i>	12. <i>lál.</i>	

8. The day-times.

<i>wóu è rùwò</i> the first morning-twilight	<i>chàn a kèhì</i> the sun begins to sink,
becomes visible.	after noon.
<i>bàr</i> morning dawn	<i>bòrò</i> afternoon;
<i>mwoł, mól</i> morning;	<i>fèñ fa b.</i> it is afternoon.
<i>fèñ fa mwoł</i> "the earth is morning";	<i>a dít wóu</i> the sun is setting. <i>— pòr</i>
it is morning.	<i>wàn tyeñò</i> the sun has set.
<i>dè chàñ</i> noon.	<i>fèñ fa wàr</i> it is night;
<i>chàn yà mál</i> the sun is in the zenith.	<i>kì wàr</i> at night, midnight.

9. Names of stars.

<i>dwoi</i> moon	<i>akwòshékán</i> appears after the sun has set.
<i>némán</i>	
<i>àdák</i> three stars, the Uranus.	<i>kyélè jōp</i> a star ahead of the Venus.
<i>niwòl</i>	
<i>ábán</i> "4 northern stars".	<i>kyélè rùwòu</i> Venus.
<i>shúrò</i>	<i>wèr</i>
<i>táfèrò</i>	<i>gyènd</i> "hen", Pleiades.
	<i>àyép</i> comet.

10. Household-things.

<i>ledét</i> <i>tèdèt</i> a stick to fasten the door with.	<i>kòdò</i> large basket for preserving dura.
<i>tèt</i> the lower part of the door. [door.	<i>djènd</i> basket for dura etc.
<i>túk</i> hearth-stone, hearth.	<i>àwéché</i> a small <i>kòdò</i> .
<i>fèl</i> grinding-stone, whet-stone.	<i>aduúfò</i> a basket.
<i>àdàu</i> small whet-stone.	<i>òtàngò</i> pot for cooking food.
<i>tànì</i> neck-bench or support.	<i>fúk-fúk</i> water-pot.
<i>pyèn</i> skin to sleep upon.	<i>átái</i> big pot for cooking large meals or beer.
<i>pàn, pèn</i> hole for pounding dura.	<i>tàbò</i> dish.
<i>féanò</i> dura-stalk.	<i>fàró</i> a mat for covering food in pots, dishes.
<i>duwayo</i> a frame on which spears are put, to protect them from the white ants.	<i>lùì</i> a sieve for sifting dura.
<i>dólò</i> a grass ring on which the <i>kòdò</i> is placed.	<i>ték</i> pestle for pounding dura.
<i>woql</i> calabash, gourd.	<i>fāl</i> spoon.
<i>ádálò</i> gourd for churning milk.	<i>fālò</i> knife.
<i>tàngì</i> small calabashes for drinking water.	<i>gwéché</i> stick for stirring food.
<i>àbìn</i> a spoon made out of a gourd, for taking the hot food out of the pot.	<i>óbìrò</i> small pot for preserving beer.
<i>drèt</i> leaf of deleib or dom-palm, and basket made of it.	<i>òkwòndò</i> broom.
	<i>tòl</i> rope.
	<i>kádl</i> a rope on which clothes, dancing-sticks, etc. are hung.
	<i>ówét</i> mat of Arab making, to sleep on.
	<i>ódák</i> fence-mat.

békénú a kind of mat made of ambach, as a seat for chiefs only.

dím a sieve of cloth, for straining beer.

wíjì grass for stopping up cracks in the wall, to keep out mosquitoes.

afíwí a pot.

íggò? *ne*

tyél? *bush of white leaf (woven) for hanging*

11. Handicrafts.

bòḡḡ means a skilful man, one who is particularly skilled in some work, and who, therefore, likes to do this work, and is asked by others to do it for them, so that this craft becomes "his work". Of course it is not his sole occupation, except perhaps in the case of the worker in metal. His is a trade held in high esteem, so that he has become the *bòḡḡ* par excellence; if the natives simply speak of a *bòḡḡ*, they mean the smith or metal-worker. He does not practice his craft in one place, but goes from village to village. The other craftsmen practice their craft only occasionally. But as a rule one man knows and practices only one of the arts enumerated below.

bòḡḡ tén maker of spears; plural: *bòḡḡ tén*.

bòḡḡ tyék kí tén the man who files spears.

bòḡḡ tegn kí ból tén the man who makes the spear-handles straight.

bòḡḡ dak tobacco-pipe maker.

bòḡḡ yé kí búl tén the man who makes spear-handles.

bòḡḡ twooch kí púk potter, generally a woman.

bòḡḡ gwéte lót who carves, makes figures on gourds.

bòḡḡ yér kí tyél who makes the string on which the gourds are hung.

bòḡḡ wích who makes the roof of huts.

bòḡḡ kwáḡḡ kí lán who makes skin-clothes.

bòḡḡ ógòḡ who makes cotton clothes.

bòḡḡ tegn carpenter.

bòḡḡ táí who tattoos.

bòḡḡ tegn kí loḡ who makes clubs.

bòḡḡ chók kí kót shield-maker.

bòḡḡ tegn kí kwér who makes shields to protect against clubs.

bòḡḡ rət kí lán tailor, sewer.

bòḡḡ tegn kí búl drum-maker.

bòḡḡ kwóché búl who covers the drum with a skin.

bòḡḡ fwoḡḡ búl who beats the drum.

bòḡḡ ləu kí tégò who polishes beads.

bòḡḡ fích kí rək who makes ostrich shell beads.

- bōte ndlén* who beats the small drum "ndlén".
bōte gét kī jè who knocks out the lower incisive teeth.
bōte twéché who cups.
bōte ndt kī wot who dresses the horn of cattle.
bōte róch who castrates bulls. [naments.
bōte nér who pierces the ears of cattle and men, to put in or-
bōte kwānò wúr the leader in singing.
bōte kúdò kī dān who makes the dancing-sticks.
bōte tegi kwom who makes chairs.
bōte tññi who makes the neck supports or rests.
bōte káké hoól who makes, carves calabashes, gourds.
bōte twoy kál lùkò who makes giraffe-tail necklaces.
bōte tegi kī dōke dōt who makes mat-doors.
bōte shwoy kī bōyi net-maker.
bōte shwoy kī tīgò door-maker.
bōte shwoy kī dyòm salt-maker.
bōte tókè tēau maker of iron bracelets.
bōte fièdò lōt one who plaits stripes of skin at the end of the club-
 handle, to prevent the club from slipping from the hand.
bōte kyere tyéle wot who makes the foundations of huts.
bōte wūnò diver.
bōte dók kī yei hair dresser who fashions the hair into small lumps.
bōte mēt hair dresser who makes the large artificial hair-dresses.
bōte nékè fàrò hippo-huntsman.
oying crocodile hunter.

12. Tools of the bodo, or metal-worker.

- | | |
|-------------------------------------|---------------------------------------|
| <i>ábán</i> hammer. | <i>dákábí</i> thonga. |
| <i>kíkít</i> anvil. | <i>túon</i> chisel. |
| <i>táyúyít</i> file. | <i>tárák</i> an instrument with which |
| <i>óbùk</i> bellows. | to pierce a hole into the |
| <i>chūr</i> a cover for the pipe of | - spear-handle, to put the |
| the bellows, to prevent | spear in. |
| its growing hot. | |

13. Clothing and ornaments for the body.

- | | |
|---------------------------------------|-------------------------------------|
| <i>lūu</i> skin-cloth, now also used | <i>obánò</i> front-cloth for women. |
| for cotton-cloth. | <i>dāt</i> skin-cloth for dancing |
| <i>óchyèndò</i> loin-cloth for women. | worn by both sexes |

- yôr* skin cut into small stripes
or fringes, worn round
the waist.
dyômò ear-rings of tin.
gwèlò metal ring worn on arm,
wrist, feet.
gwèlè yit ear-ring.
yisèl bracelet for the wrist.
gòk knee-ring of skin.
ògèrò brown ambach-ring, worn
on the upper arm.
gyèlò ivory ring
achòt ivory ring.
wèt ivory ring carved in conical
form.
owèdò ivory ring, a small strip.
oròmò ivory ring, big.
orok knee-bells, used in danc-
òtyan a small bell. [ing.
átútúm bell, similar to *orok*.
òlòlòlò dancing-bell
òkòt cow-bell, used in dancing.
agyer small cow-bell.
tègo, tægò a common name for beads.
amanjár blue beads, worn by
women.
rèk ostrich shell beads.
gér big beads, worn on the
neck by men.
ból tēpò a kind of beads.
tédò a kind of small beads.
yèlò green beads, round, small.
àbàtārò a kind of beads.
ònyén a kind of beads.
dèn a kind of beads.
bàkò a kind of beads.
ádémòt a kind of beads.
adèk a kind of beads.
ápù a kind of beads.
óbòu white beads.
tàtàn black beads.
kèn ówèdò blue beads.
rèrò red beads.
ádwo gò yellow beads.
wón dgak "crow's eye", a big bead.¹
gāgò cowry shell.
tām yà gò a string for tying together
clothes. [the hair.
gan a kind of button worn in
wèrò brown giraffe-tail hairs.
òchìrò white giraffe-tail hairs.
achòt tooth-brush.
dwòp a head-dress.
òchòch a head-dress.
dēm a head-dress.
mèt a head - dress, "like a
shield".
agèrò a head - dress, "like a
shield".
nwar bleached hair, long.
àshìshwèl a chain, worn as ornament.
gánkì rattle, made of leaves of
the deleib, tied on leg or
loin.
ògèrò } arm-ring of ambach.
adèrò }
wàl loin-ring.
shyì gwòk "penis of dog" arm-
bracelet of brass.
nwan iron bracelet.

14. Names for cows.

- dèàn* cow; common name. Plu-
ral: *dòk* cattle.
wat bull.
rōjò heifer.

¹ There are many more beads, each of which has its own name.

- narōjō* calf.
ólék grey-white spotted.
néyém head white, body black or yellowish.
ógāk belly and neck white, back and head black.
nàbék one leg white, the rest of the body yellowish.
tàkyèh flanks white, the rest of the body black.
nàjàk head yellowish, brown spots on the back, the rest white.
nàjók head black, black spots on the back, the rest white.
nàkèr flanks black, belly and back white.
nàdān brown-black, small spots.
ólát brown-white, small spots.
ólén brown-white, large spots, females only.
teduk grey.
nàkwách black-white.
àjàlón
tédígò red-brown.
tàbūr ash-coloured.
igtan black.
nàbōn white.
nénān striped white and red.
- wā (waf)* } (ox) with white feet.
tyél rék }
àyòkàk black with white tail.
óhòdò hornless cow.
wáre gòt an ox with one horn directed forward, the second backward.
óbyèh a cow with ordinary, non-dressed horns.
óàlò a cow with horns turned down.
ógwél an ox with horns turned towards the eyes.
óàlò a cow with horns pointing forward.
nát a cow with horns cut off.
àgwògnèm a cow with horns directed straight upwards, like a goat's.
bán a cow with one horn directed upward, the second downward.
àbàh a cow with horns directed straight sideways.
wárnàmàtì an ox with horns directed straight backward.
ónò gò a cow with horns directed straight backward.

II. SOCIAL INSTITUTIONS AND SCENES FROM DAILY LIFE.

15. Marriage.

Kwope nwom.

Dān e wājō kī nāne dācho, ka kōpī kīne: yá wèlè yí! Kīne: bē nò? Kīne: ya dwata kwof kī yin! Kīne: yí kòmó nò? Kīne: ya dwata kwope nwom. Kīne: dé yí rē fa kété fach yí tyén dōnō? Ka keta fach, ka tyén dōnō kōpé. Ká gé kò: wó bà kwófé wón. Ká é dúdùgò, ka e kado dyel men kwōbe dōge. Ka tyén dōnō ko: wá yèi kí kwópi, kété, kól dōk. Ka dānō bēnō, ka dō (dōk) kól, ká é dúdùgò; ka kōfí kīnè: keta, kál dūt! Ka dut kál, dute tyén fà jwòk. Ka mogo tyén, ka tēro chwól. Ka wákwòbò kól yí tērò bēnò, ka tēro kédò, ka wákwòbò kī tón, mēn kwánì wúnò, ká tērò kété fach. Ká tērò chōnō. Ka náld nwómí ká kīd wot kí jál tón. Nān a dācho yá-gól gén kī day tón. Ká tērò chōnō, ká náld a nwómí ká kál wòk yí wáté gén. Ka nān a dācho kál wòk yí wáté gén. Ká tērò chōnō bēnò; ka dean nēk, mēn chām yí tērò; tērò gír, kí mōgò bēnò, kí kwēn, é gír, kwēn ka chwópé kī mau (mou).

Ká tērò dānō, tēro bia fach, ka jal nwom chyék kífà dān. Ka kōpī kīne: kaní jām! Kál wēn, kí lāu, kí yiél, gen a tōj! Ka mogo tēr, tēr fa jál, ka ge fēka fál bē nī bēnò fach. Ka ge dwai fál kí dyél, ká gé bēnò, ká ge bānà kété kal. Ka kwēn kál, ka tēn fén; ka ge keta kal. Ká gé chōnō mál, bān yèchì fén. Ká kwēn kál, ka chékè lēn fén. Ká gé yèchà fén. Ka nāne nwom dōnā dá kál. Ka dyel fēch, ka keta kal. Ka ge pēkà fén kí kál. Ka yí dyél nól, ká gé kété wót. Ka é bānò kī bútd. Ka nyén kál, mēn bútd, ká é bútd. Ká dyél kál kī mwol, ká dyél nēk, ka wómán é gōpò kúòjò. Ka kal mwón, ká é rúmò kī mwónò, ka ge ká (keta) wót bē chām. Ka nān eni é bānò kété. Ka nyén kál, ká é chāmò. Dukí ká gé dwátò yák. Ká gé bēn, ká gé tōnò, ka ge laña wār gé tūdd. Ka ge rumò tál, ká gé tēnò; ka kal mwón kété, ge kī wot. Ka dukí tēro bēnò bēnò bē māt kí mōgò. Ká bál góch, ká tērò chōnò.

Chōtē, ka ónwók kál, ka ónwók nēk, ká chām yí wómán. Ká gé dūgò, ka nān eni é dōnò kí wái gén. Ka wékè náld eni, ká gé bēdò. Ka wái gén dūgò.

Ka yājé, ka kél kí dean. Tyén gén kōfí kīne: dān á rēn, ka wiye wērd kī máyē. Ká dean kál, ká chūne gén mīnō. Ka ge ko: dūkú kí ná gól ún! Ka ge dúdùgò. Ka reí gé witi fí. Sha mēkō kamá fāte fén wékè tyén gén.

A man talks with a girl, and in the course of their conversation he says: "I have come to you." She asks: "What for?" He replies: "I want to talk with you." She asks: "What do you want?" He replies: "I want to marry you."

She says: "But why do you not go into the village, to the old people?" Then he goes into the village, and talks with the old people. They say: "We have nothing to say against it." Now he returns home, and brings a sheep, as a present for the old people. The old people say: "We accept your proposal, go, and bring the cattle!" The man goes, and procures the cattle, he returns with it to the old people, and they say: "Go, and bring the rest of the dowry!" And the rest of the dowry is brought, the part for the people in the village of God.¹ Now beer is strained, and the people are called. The ox of dowry is brought by all the people; the people go, and fetch the ox, and a spear, which is (a present) for the man who held fast the rope of the ox. The people go into the village. And the people dance. The bridegroom is put into a hut together with the arranger of the marriage; the bride stays with her family together with the woman-arranger of the marriage. While the people are still dancing, the bridegroom is led out by his friends, the bride also is brought out by her friends. All the people continue dancing, and a cow is killed, which is eaten by the people; and they drink plenty of beer; and they eat bread, bread which is mixed with butter. There are many people present.

At last the people scatter, and go home. The bridegroom is now instructed with regard to his wife (that is, he is told how much cattle etc. he has still to give). They say to him: "Bring goods, bring giraffe-tails, and skin-cloths, and bracelets for tying."

And (the next day) food (beer, and different foods prepared of dura) is brought; it is carried into the village of the bridegroom. The men who carry it, sit down outside in the bush before going into the village. The people of the bridegroom now bring a goat into the bush (to the carriers, as a present); after that the carriers come into the village, but they refuse to go into the yard of the bridegroom. Now hoes are brought forth, and are thrown on the ground (as a present for the carriers), and they go into the yard; they stand still in the yard with their food on their head, and again refuse to put their loads on the ground. So once more hoes are brought, and thrown down before them. Now they put their loads down.

The bride also, when she is brought by her friends into the home of the bridegroom, remains outside the yard. And a goat is led out (to those waiting outside), and then she enters the yard. They (she and her friends) sit down in the yard. The ear of the goat is cut off, and after that they enter the hut. — But the girl refuses to lie down; and metal ornaments are brought, which are to cause her to lie down, and then she lies down. The next morning a goat is brought, the goat is killed. The women dig for mud which is used in building; and the enclosure is besmeared with mud (is repaired). When they have

¹ for the deceased ancestors.

finished this, they go into the hut to eat. But the girl again refuses to eat. And metal ornaments are brought, and then she eats. The next day the women go out to bring fire-wood. When they come back, they put food on the fire, and spend the night in cooking. When they have finished cooking, they strain beer, and once more they besmear the enclosure with mud, and the hut also. The next day all the people come to drink beer. The drum is beaten, and the people dance.

That is all; and a ram is brought, the ram is killed and eaten by the women. Now they (the female relatives of the bride) go home, and the bride remains (in the house of her husband) together with her aunt. She is given to her husband, and they live together. The aunt too goes home.

When the wife is with child, a cow is sent to her relatives by the husband. Before this is done, her relatives (parents) say: "He (our son-in-law) is a bad man," and her father and mother are angry. But when the cow is brought, they are happy. And they say to the people who bring the cow: "Return to your family!" And they return. And they are sprinkled with water. And when the time comes that she is to be confined, she is brought to her family (to her parents; the child should be born in the home of the mother's parents).

16. Burial.

Dān kən a tɔwé, ka tɛrɔ dwai, ka gyɛnɔ kwan, ka gɔch fɛn, ka gyɛnɔ tɔ, ka lɛn tɛtyɛl, ka gyɛnɔ mɛkɔ mɛk, ka gɔch fɛn, ká tɔn wiy dān; ka dyel kɛl, ka gɔch¹ lo, ka wei budɛ kɛ kal. Ká wɛt kɛl, ka chwoɔp, ká jɛ chùkò, ka jam kwɛr gwach. Ka dɛrɔ kɛl, ka tɔn kɛl, ka kwɛr kɛl, ka atɛgɔ kɛl, ka tɔu kɛl; ka tyɛn kɛdɔ bɛ nɔtɛ kwɔdɔ, mɛn tɛt pɛm; ka tɛgɔ twɔch tyɛlɛ gɛn. Ká gɛ kɛdɔ, ka gɛ nùdɔ kwɔbɔb, ka kwɔdɔ kɛl gɛ pach, ka wɛkɛ tyɛn kwon, ka tyɛn kwon ko: kɛl kɛch! Ka kɛch kɛl, ka gɛ ko: rɛmá dān! Ka rɛtɛ kɛt, ka dān rɛm, ka rɛtɛ kɛl, rɛm kɛy bɛr dān. Ka dān ɛ kwon, ka jɛ mɔkɔ ye kwonɔ dān, ka jɛ mɔkɔ yɛchɛ dɛn. Ká pyɛn kɛl, ka rɛr (rɛr), ká tɛt pɛm, ká kɛtɛ fɛn (tabate). Ka dān dwai kɛl, ka chyɛgɛ chwoɔl, ɛ mɛtɛ tyɛlɛ dān, ka dān kɛtɛ wiy tabate. Ka nà gól gɛn yɛchɛ tyɛlɛ dān, ka nɛwɛn chwoɔl, ɛ lɛnɛ tɔk. Ká bɛl kɛl, ka dyel kɛl, ka dyel gɔche lo; ka bɛl gɔch. Ka jɛ ywɔnɔ; a tini tɛrɔ fa ywɔn, ka jɛ wùchò. Ka yàl shám, ka dān ɛ rùmɔ kɛ kwonɔ. Ka bak ɛ kɛt, ka tɛrɔ kwɔkɛ gat, ka tɛrɔ duɔgɔ fach. Obwɔyɔ kɛl kɛ gyɛnɔ, ka jɛ fwót kɛ obwoyɔ. Ka jɛ kɛtɛ fach. Ka fɛl rɛp mach, ka kɛl, nɛ gɛsh bɔlɛ jɛ; jɛ ɛ tɔyɔ, ka jɛ rɛjɔ chán gɛn ánwɛn. Ka mɔgɔ dwɔl, mɛn kɛtɛ kwom dān kɛ kúɔjɔ. Ká dɛn kɛl, ká mɔgɔ tyɛn, ka mɔgɔ kɛl, kɔn kwom dān. Ka kúɔjɔ dwai, ka kɛtɛ kwom dān, ká mɛwɛn kɛ fɛ, ka mɔgɔ chɛkɛ kɛl, ka chɛkɛ kɛn, ka wɛt chwoɔp, ká bɛl fwót, ka tɛrɔ ɛ wùchò, ká yàl shám, ka tɛrɔ tɔyɔ. Ka dwan fɛr, ka tɛrɔ kɛbɔ kɛ

¹ gach yɛ lo.

kwofe ywók. Ka mogo gwóch yi t̄r̄o b̄n. Ka wól, ká wáté gén dwai. Ka mogo tyen, ka búl góch k̄i b̄r̄o. Ka wáɛ chwóp, ká dyèk n̄k; ka j̄e n̄n̄. D̄uk̄i ka ywògè ywók, ká d̄òk ánwèn ká n̄kè kál, ka d̄òk ánwèn n̄kè de (der) f̄ach. Ka t̄r̄o b̄n̄ b̄n̄ b̄n̄; Chól ḡr̄! Ka f̄en̄ yíḡó b̄r̄o, t̄r̄o ywón, ka d̄òk ánwèn n̄k̄ k̄i f̄al̄ yi t̄r̄o. Ka p̄úk̄i yéch, ka bur̄ ḡn̄ kwón̄ k̄i bát̄i wiy d̄ān̄. Ka attw̄l drȳu k̄i hw̄l̄ k̄i ob̄r̄o k̄i f̄ar̄o, k̄i t̄am̄i drȳu, ka ḡe n̄k̄ k̄i yey bur̄. Ka tȳn̄e d̄òk ka ḡe k̄l̄, kwón̄ f̄en̄, ḡe l̄t̄e yi t̄r̄o. Ka ywòk̄e e d̄ān̄. Ka k̄l̄ t̄ōt̄e yi r̄ém, ka k̄l̄ t̄ōt̄e yi bat, ka r̄in̄o p̄ān̄e b̄n̄e. Tyen̄ a kwón̄ d̄ān̄ k̄el̄i ch̄ín, k̄i w̄ich, k̄i tȳl̄, k̄i m̄ut̄.

When a man dies the people of the village are sent for; a fowl is taken and thrown on the ground, so that it dies; it is then thrown into the corner of the hut. Another fowl is seized and thrown on the ground, so that it dies; this one is put on the head of the dead man. A goat is brought, and beaten to death with a club, and then left in the yard. An ox is brought, and speared. And the people assemble, and the things necessary for burial are collected (from the people). An adze is brought, and a spear, and a hoe, and beads, and a skin-cloth. Then the people go to cut thorns with which to tie together boards (trees). And beads are tied round the feet of the men who do this work. They go and cut thorns, bring the thorns into the village, and give them to the grave-makers. The grave-makers say: "Bring an adze!" When the adze is brought, they say: "Measure the dead man!" And corn-stalks are tied together for a measure; now the man is measured; then they take the measure, and measure the place (size) of the grave.

The man is buried thus: Some men dig the hole, and some men skin the cow (which has been killed). And the hide is brought, and cut into stripes, and a bier is tied together with them, and the bier is put on the ground. The dead man is carried into the yard, his wife is called, she is to hold the feet of the dead man, and the man is laid on the bier. His wife (or: the women belonging to the family) sweeps the place where his feet lie; and a female relative of the dead man is called, she throws away the hearth-stones lying there. A drum is brought, a goat is brought, the goat is killed with a club; the drum is beaten, and the people begin to weep (mourn); as soon as the weeping stops, the people dance mourning-dances. Then the people assembled go around in a procession dancing. Now the burial of the man is finished.

A fence is made around the grave; the people wash themselves in the river, and then go back into the village. Oboȳ (a plant) is brought, and a fowl, the people are beaten (touched) with the oboȳ. The people go back into the village. The eating-tools of the dead man are burnt, and the people rub the ashes on their forehead; the people now scatter and stay away four days. After that time beer is made, the beer for rubbing mud on the back of the dead

man.¹ An ox is brought, the beer is strained, the beer is brought, and poured on the back of the dead man (on his grave). Mud is carried, and put on the back of the dead man; the mud is prepared (made wet) with water. Again beer is brought, and again is poured on the grave. The ox is speared; the drum is beaten, the people take their arms and make war-plays, and go around in procession. When it is finished, the people scatter.

After one month has passed, the people talk about the mourning-festival. Dura for beer is collected from all the people, the dura is pounded, and the relatives are invited. The beer is strained, and in the afternoon the drum is beaten. An ox is speared, goats are killed. Then the people go to sleep. The next morning the mourning begins; four cows are killed in the yard, and four cows are killed in the middle of the village. Then all, all, all the people come, a great many of Shilluks. When it is afternoon, the people mourn, and four cows are killed by the people in the bush. Cooking-pots are carried out, and a hole is dug for them (and for the other household-things of the dead man) near the place where the head of the dead man lies. And two pots, and a gourd, and a small pot for beer, a mat for covering food, and two dishes, all these things are broken, and thrown into the hole. The horns of a cow are brought ("and the horns of cattle, and they are brought"), they are buried in the ground (on the grave), so that they may be seen by the people. Now the mourning-meeting disbands; one of the families receives a shoulder (of one of the butchered cattle), one receives a fore-leg, and all the other meat is also divided. The people who have dug the grave, receive the bowels, the head, and the feet, and the neck.²

17. Inheritance.

Dān kēi a tē, wate nūt, ka jámē kwān yi nāl duḡi, ka nāl tēp wōtē bēdō. Ká ḡḡk kwān yi nāl duḡi bēn, ka nāl duḡi u ylgé dōch, ká ḡḡk fāñē ēn, u yige rach, ka ḡḡk kwān yi nāl tēp. Ka ge nākō, ka ḡḡk kwān yi nāl tēp. Tēro bēnō bēne bēne, ka kwop kōmī, ka ye kine: ē, ge wuo, ena a tuóni; yi chama nō kēti kī ḡḡk? fāñē ḡḡk! u bēnō kwor, u chōlō yi kēti? Ka ḡḡk fāñē tēro; ka nāl duḡi wēkē mógé, ka nāl tēp wēke mógé. Ka kwop kōm chye, ka ge rēp kī dkyēl, ka fi kōn fēn, ka ge rēpō. Nāl duḡi wēkē mánñēnō, kīfa éná ján kál; ka mánñk wēkē nāl tēp. Ka nī bēn kwor ḡḡnī, chōlō, ka nāl tēp e bēdō, fa chūdō. Nāl tēp ḡḡge nōmē kī ḡachō. Chōtē, fēka fēn.

Tyēn ḡōlē ka owiy jal eni e bēnō, ka e kapō kī akyēl, ka ómēn e kapō kī akyēl; nōwōlē gen fa mōk jal eni, wate jal eni, dān duḡi; mayi gen e bēdō kī jal duḡi; kīnau chēt.

When a man dies, and he has children, his property is taken by the eldest

¹ That is: for besmearing the grave with mud and smoothing the surface.

² Not everybody is buried so ceremoniously as this report tells, but only old, respected or rich people, chiefs of families or villages. — In almost every village one sees the horns of an ox buried projecting from the ground; this is the burial-place of such a man. *The Burial of a king vide page 128.*

son; the younger son (or sons) remains without anything. All the cattle too are taken by the eldest son; and if the eldest son is good, he divides the cattle between himself and his brothers, but if he is bad, he keeps all the cattle for himself. In this case hey fight, and the cattle is taken away (by force) by the younger brother (or brothers). But then all the people come, and they talk about the matter, and they say (to the younger brothers) thus: "Why, your elder brother, he refused to give you cattle, and now you want to keep it all? What for? If later on any debts (which your father may have contracted or which may fall on you) appear, you being his sole heir, will have to pay all; so the people divide the cattle; the elder brother gets his part, and the younger one gets his part. After that they again hold a big palaver, and they make friends; water is poured on the ground, and so they are reconciled. The eldest son gets many cows (or property), because he is the chief of the family, the younger one does not get so much. And if afterwards any debts are to be paid, the elder one will pay them, the younger remaining free. The younger brother marries a wife with his cattle; that is all, thus the matter is settled.

The wives of the dead man are treated (done with) thus: the elder brother of the dead man comes and takes one, and the younger brother also comes and takes one.¹ And if they beget children from these wives, they belong to the family of the dead man; they are (like) his (own) children (they live in the house of the eldest brother.) The eldest wife of the deceased, the mother of the children, remains with the eldest brother. — So is it exactly.

18. Murder.

Dān lèpè, ywóde, e bié wòk, ka kèl, ka chíkè kèlò, ka nān eni e rēnò, ka bié bē kwóp: yá nēka dān a war! Ká bál góch, ka tēro bié wòk, ka tyen a man kete bē yéké jam, gē kán. Ka tyèkè bēno, len ri; ka fach yák, gyen māk, ka byel kèl. Ka tēro bēno, dōk a kòl fōte Jan. Ka ní u dōk len ri, ká dōk dùdòk. Ka dōk aryau gón yi jāgo, ka mūje ri, ka ri e wērò, ká è kò: kèt, chól! Ka tēro chùdò, ka mēn e kānò deān, ka mēn e kānò deān, ka dōk e tūmò, ga pyāro. Ka chwòk wūr, ka e bēno, ka bié yi jāgo, kine: kwóp bèdà dī? Kine: kwóf á tūm. Ka dōk kèl, ka gē tyér, ka gē mūjò kī dyek, mōk kwache tyen ri. Ka tyen ri yìrò, kine: dān rach! Ka nēkè kī deān mēko, ka dōk kèl, ka tyen ri e bēno, keta Fashōdo kī tyen dān, tyen dāno fōte dōk abich. Ka ri kàlò dōk abich, wā akyel ywòk nāl éni.

A man hides in an ambush; when he perceives his adversary, he comes out and stabs him, and he stabs him a second time. Then this man (the murderer) runs away home, and comes to tell the people of his village: "I have killed a man last night." Then the drum is beaten, the people come out from their houses, and

¹ The sons marry their father's wives, but not their own mother.

the women start to carry the valuable things away and hide them; the cattle are driven into the Dinka-country. Now a company of warriors come, the "army of the king"; they rob the village, all the fowls are seized, and the dura is carried away by them. When the "army of the king" turns back, they bring the cattle back from the Dinka-country. Two cows are loosened by the chief, and are given to the king. But the king is angry, he says: "Go, and pay (greater) amends!" Then the people pay; one gives a cow, and another one also gives a cow, till there are ten; then the cows are brought to one place. Now an ambassador from the king comes, he comes to the chief, and asks: "How is the matter?" The chief answers: "The matter is settled." The cows are brought and shown to the ambassador for examination. And besides they give some sheep to the ambassador and to the other people of the king (who have come with him), to please them. The people of the king take them, saying: "The matter of the man is bad! (that is: the gifts are not sufficient)". Now another cow is killed (and given to the ambassadors of the king). After that the cows (the ten cows mentioned above) are brought, and the people of the king go to Fashoda (with the cows), together with the family of the murdered one. The family of the man who has been murdered, receive five cows. The king gives them five cows and an ox, as a mourning (a mourning-fund) for their dead relative.

19. Blood Revenge.

Jal mēkə, jal Mwəmq, jal mādđəh, ka nəkə yī riŋ Yə. Ka tyən gən é ywəndə. Ka jē nī lui yī fōŋe bwon, ka gē nī make, ka gē chən wot, ka jē é lógò pyar abí-kyəl, ka myke řāŋ, ka gē dwol, ka gē rumə dwol, ka gē tyən; ka gē rumo tyən, ka būl kəl wək, ka đāŋ kəl, ka nək, mən gəy būl; ka būl tīn wot kī bər, ka būl tīn wot, ka đāŋə kəl, ka nək; ka ywəge ywək, ka pyar abí kyəl kəl wək, ka gē nək, (kən) đāŋ a nəkə yī riŋ. Kā eni anan, ka Chol é buggə bēne.

A certain man, a man of Mwəmq, a very good man, was killed by king Yə. His relations mourned for him. — At that time people (Shilluks) used to run away from the country of the whites (i. e. 'Arabs), these were caught by the relations of the dead one, they were all put into a house, and when they numbered sixty, then beer was brewed, and it was mixed with flour; when they had finished mixing it, they sifted it; when they had finished sifting it, a drum was brought out, and one man was brought, and was killed; he was the one for beating the drum. Early next morning the drum was put into the house; when they had put the drum into the house, again a man was brought out and killed; and he was mourned. Thus all the sixty men were brought out and killed, in the place of the one man who had been killed by the king. That was the reason why the Shilluks were much afraid.

20. A Quarrel between Husband and Wife.

Jal mēkō e nwoṃṃ. Ka nan a ɔachō bēnō, e kānō pī; ka jal ɛni wērō, kīne: à, ga pi nō? Ya bụ kēch. Ka nan a ɔachō ka kwōna wōk. Ka gē nēnō, ka gē tōrō yī kēch; chama nī butō fēh, ka nīnē bānā mējō yī kēch.

Ka gē kēdō bē kuratō kī byēl, ka nan a ɔachō lōha wot (rēt), e kānō gin cham. Ka gē bēnō, gē kātō byēl, ka gē pēka pēn; nan a ɔachō kúchē gēn, nan a ɔachō panō kī gore wot. Ká gē nāmō, ka nī ko: á, ówá, chē (cha) duḡn a wañ mēyi (mēi), nīwāl énd! Ka gō nīwāle. Ka gē yūjō kī byēl. Ka nan a ɔachō fēchō kīne: nīmā, a kīdī? a ya re wa rēg? Jal e ko: ē nāwō-tyau! gōn ɔoga! Kīne: kīpanō? Kīne: chā re a wēke ya kēch? ko: ē, faṣe yin a kōbī awa kīne: ga pi nō? Ka nāl ɛni kēta wōk; ka wēn chwōl, ka e bēnō; e ko: á, pyeche ná wun, wēke ya ɔoga! kīne: kīpanō? Kīne: ē, pyeche yau! A pyey nān ɛni, kīne: nān! á kīdī? A kōp nate, cha wēkē yē ɔoge! Kīne: ē, kúchē yān! Ná tyau, tē kwōp! Ya kāla pi awa; a kōbī kīne: gēn a pi nō? Kēn ɛni anan; éna (yēna) kēdā. Kīne: nū! A tōre yī kēch, a kēti gē bē kwōle byēl, a kīta gin cham wot, gē tōk. Faṣe kēn ɛni anan? a bēnī, a kōbī kīne: ówá, cha duḡn a wañ byēl! a nām gēn, énd kōbā, kīne: yā nēn! A kōbī: ná tyau! gōn ɔoga! A kōba kīne: būh! ná yīn a kyēt áwá, kīne: ga pi nō? Faṣe kēn ɛni a bēn anan? A kāla gin cham; a yādé. A kōbe wiy nān ént: yī kwata kapañō? Adī? chōl byēlā a kwāl yī yīn! A kōbe kīne: kīpanō? Yā dē, a wēke ya kēch! Yī cha (yá) kīwa! ɔogi gōna yin. A kēdō, a kāle waṣ, mēn lōgē, a lōgē lwoḡe órē, a tūmī kwōp.

A certain man had married a woman. One day his wife came and brought him water (to wash his hands, as is the custom before eating). But the man was angry, and so he said: "What is that water for? I am not hungry." Thereupon the woman went outside, she too was cross. When they went to sleep, they were troubled by hunger (both having eaten nothing). The man tried to lie down, but his eyes refused to close on account of hunger.

In order to get something to eat, the man with a friend (who lived in the same house) went to steal dura. But in the meantime the woman had prepared food and came into the house, after the men had gone. After some time they returned, bringing with them the stolen dura. They sat down in the house, but did not know that the woman too was there; she hid in a corner of the house. And the two men ate. They talked to each other: "Ah, brother, you have a thick ear of corn there, just let me touch it!" And he touched it. So they ate the corn from the ears. Suddenly the woman asked: "My brothers, how? Why do you bring such shame upon me (by stealing corn and not eating the food I have prepared)?" Then the man said: "You cursed woman, loosen my cattle."¹ She asked: "Why?" He said: "Why do you leave me hungry?" She

¹ This is the formula for: "I will be divorced from you." Loosen the cattle (give back the cattle) which I have paid your father for you.

replied: "Not so! did you not say yesterday: what is the water for?" The man went out, he called his wife's father. When the father came, he said to him: "Ask your daughter (what has happened), and then give me my cows." The father asked: "Why?" He said: "Just ask her!" He asked the girl, saying: "Girl, how is this? The man says he wants his cattle back!" She replied: "I don't know." The father said: "You cursed girl, tell me all about it!" So she told: "Yesterday I brought water, then he said: 'What is that water for?' That is the matter. Then I went out." The father said: "All right." The woman continued: "In the night he was troubled with hunger, therefore they went to steal corn; in the meantime I brought the food, and saw that they were gone. Is not that the matter? And then, when they were eating, one said to the other: 'Brother, what a big corn-ear you have!' Then I said: 'Here am I!' And he said: 'You cursed woman, loosen my cattle!' And I replied: 'Dear me, was it not you who refused yesterday saying: what is the water for?' Is not that the whole matter? I brought food, and he cursed!" After that the father of the girl said to the husband of his daughter: "Why did you steal? How is that? Restore me my corn which you have stolen!"¹ The man said: "Why? why was I left hungry?" The father only replied: "You are a thief! I will give you back your cattle." — When the husband heard that, he brought an ox for reconciliation, with that he reconciled, he reconciled his father-in-law, and so the matter was settled.

21. The Husband who wanted to cook.

Jal m̄kq n̄i bēda gw̄lq; ka kōpa dāne gólē k̄ine: é, n̄ān, ya lōna ʔal!² Ka nane dachq ko: d̄ch! Ka e ko: búh, ʔāl d̄ch én! d̄ān yiga máchwé yi ʔāl. Kd̄ è ʔāq̄. Ka e kēq̄, ka kw̄n l̄wé, ka ób̄i ʔw̄ra mal, ka ḡ n̄i ȳr̄, ka ḡ n̄i k̄ōn̄i pañ. Ka kw̄ne ch̄ḡ, ka wiy pañ rum yi pȳn, ka kw̄n t̄ōke, ka lw̄l duq̄n t̄ōke na-ḡl gen. Ka m̄n a ḡpe w̄l̄d̄; ka e b̄d̄o ḡn ób̄i.³

Ka gin cham e ʔum k̄ cham, e b̄d̄i yau, ka nan a dachq k̄eta wok, ka pañ n̄w̄l̄, ka ḡ ȳd̄é e t̄k, ob̄i ʔw̄w̄. K̄ine: b̄i, u ya t̄ich adi? Ka n̄i butq p̄n, ka n̄i d̄woʔa mal, ka n̄i ḡȳ, k̄ine: búh, h̄! Kw̄p a bañ d̄w̄ḡ. Ka na ḡl gen ko: á gin áñd̄? K̄ine: é, faʔe gin n̄i kw̄p! m̄ na-d̄ān, chw̄la: n̄i chw̄ chw̄la yi n̄i ch̄am ób̄i, ka ʔāla gin cham a tin, a t̄ōga ob̄i p̄n. K̄en̄ en̄i anan, d̄ chw̄la yin chw̄ yi ob̄i. A k̄ōb̄i nan a dachq k̄ine: wiy n̄āra, yi n̄eke m̄gre n̄o ch̄n? Ya fa d̄ōge ʔal k̄ete. K̄en̄ en̄i anan; a d̄woʔi nan a dachq mal, a ʔāne gin cham, a ch̄m̄, ka ch̄n̄l̄ m̄n̄.

A certain man was very thin, and he said to his wife: "I say, my wife, I will cook in place of you." The woman said: "All right!" He said (to himself): "Why, cooking is a good thing, a man grows fat from cooking." So he cooked.

¹ The man had — without knowing it — stolen the dura of his father-in-law.

² "I will come later", or: "do later, cooking": I will cook after, instead of you.

³ He remained thinking of the foam.

He went and poured much water on the flour (to make bread), so that the foam floated on the surface. He skimmed the foam off and put it into the hole near the grinding-stone. When the bread was done, he covered the hole with a skin, and the bread he put into a large gourd for his wife, and what was left (in the pot), he scratched out for the children. (He did not take any food for himself, because) he was thinking of the foam. (He thought the foam was the best of the food, therefore he reserved it for himself).

When his people had finished eating, he sat quite still, waiting till his wife had gone out. Then he uncovered the hole and saw that the foam had gone, it had dried off! He said: "Dear me! what shall I do now?" He lay down, he got up again, he was quite perplexed. He could not say one word ("talk refused to return"). His wife asked: "What is the matter?" He answered: "Why, it is not a thing to be told; mother of my children, I thought because you are so fat, I thought it was because you used to eat foam, so I cooked the food to-day, and I put the foam into the hole. That is the matter. I thought you were so fat from eating foam. His wife said: "Father of my child, what greediness has been troubling you?" He replied: "I shall never cook again." That is it. The woman arose and cooked food, he ate, and was pleased.

III. SICKNESS.

22. Treatment of Sick People.

Dān kē mǎgè yì jwòk, ka jē dwai, ka jē kǎfī kīne: dān a lānī wār kī jwòk? Ká jē è kǎbò: dān e mǎgè kǐdī yì jwòk? Ká dyèl dwai, ka tǎrò lāmò lāma jwòk, ka yì dyèl nól, ka pi wǎtī rē, ká dyèl e nēk, rēmō kǎdō fén, ka chám yì tǎrò. Ka tǎrò tǎyò. Ka dūn u bǎt jwòk é duǎn kī rē, ka ajwōgō dwai. Ka ajwōgō bēnō, ka e kōbō kīne: kǎnī kǐ kwǎr, ka e ko: kǎnī kǐ bǎt, ka e ko: kǎnī kǐ lāu, ka e ko: kǎnī kǐ dyèl! Ká dyèl kǎl, ka dān e kǐtē fāl, ká dyèl chǐbī wǐj tǎrò, ka dyèl yejē kák, ka yejē wúmà kǎgò; ka dān kǐtā fach, ká jwòk é wǎtǎ.

When a man is seized by sickness, people are called for, and the people ask: "Does he spend the whole night with sickness (is he troubled by night, so that he does not sleep)?" Again they ask: "How did the sickness come?" And a goat is brought, and the people pray, pray to God; then the ear of the goat is cut off; spittle is sprinkled on the body of the sick person; the goat is killed, its blood flows on the earth; the meat is eaten by the people. Now the people scatter (go home). If next day the sickness is still bad on him, a sorcerer is sent for. When the sorcerer comes, he says: "Bring a hoe!" and: "Bring a fish-spear!" and: "Bring a skin-cloth," and: "Bring a goat!"¹ When the goat is brought, the sick man is brought into the bush. The goat is put on the top of a white ant hill; its belly is cut open; when this is finished, the man is carried home, and the sickness disappears.

23. Another Report on Sickness.

Jwón mǎkō nīnē fà dwǎlò. Ka ajwōgō dwai, ka ajwōgō bēnō, ka e ko kīne: kǎnī kwǎr, mēn kwón yať. Ka dyèl kǎl, ka lāu kǎl, ka onwòk kǎl, ká pǎlò kǎl, ka bǎt kǎl, ka yech kǎl, ká lúi kǎl, ká kēnò kǎl, ka onwòk bǎt fén kǐ tǎdǎt, ka yejē tār mal. Ka dān kǎl, dān fēka yejē, ka na gól gén chíp nǎjē, ka na wádē chíp nīnē; ka onwòk mǎtī, ka onwòk e tǎ. Ka gē dǎwǎd mál, ká dyèl yéjē kák, ka wǎt gǎch réi gén; ka mēnē nól, ka chǐnē nól, ká dǎtē nól, ka gē kwón wiy tǎt. Ka yať tǎk, ka nǎwǎpē pí, ka wǎkē nǎn éní, ká gò mǎtē é. Ka atǎgò róp, mǎkwǎrò. nīnē tǎrò, ka gò twóch nǎjē, ká lúi kák, ká lúiòl kák, ka yech kwán, ka kǐtē pǎl yí yó, ka tǎnē yí yó, ka pi kǐtē yey lool, gē chǎd fén; ka bǎt kwóní é, ka kwǎr kwóní é, ka fǎlò kwóní é, ka rǐnò kwóní é, ká dyèl kwóní² é.

Another sickness is called *dwǎlò*. When this falls on a man, the sorcerer is sent for. When he comes, he says: "Bring a hoe to dig medicine with." Then

¹ These all are the fee of the witch-doctor.

² *kwóní yí é.*

a goat is brought, and a skin-cloth, and a ram, and a knife, and a round spear, and a certain (kind of) grass, and a fan, and a gourd. The ram is laid on the earth at the door of the hut, with its belly turned upwards. Then the sick man is brought, he sits down on the belly of the ram, his wife is placed behind him (on the ram), and his youngest son in front of him; thus they hold the ram fast, till it dies. Then they rise, the belly of the ram is cut open, the contents of the stomach are taken out and smeared on their bodies (of these three persons). The heart also is cut out, and the bowels. The hoof is cut off, and these things are buried at the door of the hut. Now the medicine is crushed, it is mixed with water, it is given to the sick man, and drunk by him. And they string beads, red ones, their name is *ȳrɔ*, they are tied about his back. The fan is cut in pieces, and the gourd too, and the grass is taken, and brought into the bush on the pathway, it is thrown on the pathway; water is poured into the gourd and thrown on the ground. The round spear is taken by the sorcerer, so are the hoe, the knife, the meat, and the ram.

24. Sicknesses.

<i>dwālɔ</i> the abdomen is swollen, pains, diarrhoea.	<i>ajankobyet</i> the skin peels off.
<i>tɔn</i> heart-ache, pulmonary	<i>lɛr</i> caries.
<i>ánɔ̀nɔ̀</i> cold, catarrh. [disease.	<i>wàn</i> a kind of light leprosy.
<i>ánɛ̀kɔ̀</i> insanity, lunacy.	<i>kwɛ̀m kwɛ̀m</i> swelling of the shin- bone.
<i>owin wick</i> giddiness.	<i>kamír</i> salt-rheum, "lupus".
<i>átɔ̀gɔ̀</i> teeth fall out, pains in the bones.	<i>ajɔ̀gɔ̀</i> small-pox.
<i>àlút</i> dropsy, hydropsy.	<i>àbíp</i> a sickness manifesting it- self in strong fevers, ge- nerally mortal, chiefly children suffer from it.
<i>àdòn</i> pains in the buttocks.	<i>gi bwɔ̀nɔ̀</i> "thing of the stranger", that is: of the Arab; si- phylis.
<i>ákágɔ̀</i> rheumatic pains, chiefly in the legs; feeling cold.	<i>kàjɛ̀jɛ̀</i> inflammation of the finger- joints; parts of the finger rot off.
<i>tɛ̀du</i> guinea worm, Ferendit of the Arabs; <i>filaria medi-</i> <i>nensis</i> .	<i>ánàch</i> inflammation of the joints; of the toes.
<i>àmwòl</i> swelling of knees and	<i>ànún</i> gonorrhoea.
<i>lɛ̀i</i> leprosy [elbows.	<i>bòr</i> boils.
<i>nónò</i> a disease of the head, the hair comes out in con- sequence of ulcerous in- flammation.	

<i>shòlùk</i> the same as <i>àmwoḷ</i> , but it is curable, <i>amwoḷ</i> is uncurable.	<i>nḡlò</i> lameness.
<i>duwùdò</i> a kind of leprosy on the foot, takes a long time to heal.	<i>ákòṇ</i> thigh-bone is affected, it is mortal.
<i>míḡm</i> the skin becomes rough, squamous.	<i>duon</i> disease of the outer ear, chiefly of children.
<i>ṣàwó-shín</i> diarrhoea.	<i>gwḡnò</i> itching.
<i>rám</i> diarrhoea.	<i>àdwoṇ</i> "a cripple who never walks".
<i>chḡrò</i> blindness.	<i>àtākò</i> hunch-backed.
<i>nḡi-nḡn</i> eyelashes get red, fall off.	<i>byér</i> a disease of cattle and men, pains in the back.

IV. POLITICAL INSTITUTIONS.

25. The Election of a King.

Ron riſ.

Ken ron (ron) riſ, ni dwai kwāré dōnō, ka wēl ná riſ, ka ge mōt, ka jē kēdō fōtē dōnō, ka lēlē kēl, ka kīte mach, ka bāk. Ka wēlō lēnō, lēn yi mach, ka mach bēdō lōch, faſe riſ; ka chiki mēkō lēnō mach, ka e lyēl nōk, faſe riſ, ka chiki lēnō mach, ka e lyēlō duōn nōk, faſe riſ; ka mēkō chiki lēn mach, ka mach e fō, faſe riſ; ka mēkō lēn mach, ka e lyēl lyēl duōn, ka pōtō mal, ka tēro nētō, riſ anan! Ka tēro bēnō, ka nēna pāl. Duki ka jē bēnō, ka jē wāpō pach; tyen lēl a bi, ka ge ni tēna pān, ka ni gētē deān; ka ge bēnō wāpō pan, ka gētē deān. Ka ge wīſa Bāchdōdō, ka jañe duōn e pēchō kīne: amēn a kwān yi lēlō? kīne: ná riſ nate.

Chōtē, ka jāk dwai, ka ge dwai Mwōmō kī Tūnō. Ka e bēnō bēne, ena jāge bēne, ka kwōf kōm, ka tēro kēdō, tēro kēta fāre, ka pāre tyēk, tyēk ākyēl. Ka jē nēnō pāl. Ka hār eni ka jē bēnō, ge kēta pach. Ka tōn kwānī chēnō, ka jē kēta kal, ka tyēne mān ē ywōnō. Nī rāp eni bēdō wōt; ka jake, kwā riſ, a chwōl, ka ge kēta kal. Ka tedet nōlō kī tōn; ka ge pōta wōt, ka ná riſ kwān ge wōk kī wōt. Ka e mujo deān, ka deān nēkē yi jāk, ka ge chama deān. Ka kēl ka tēro ká Tābālō, ka jāgo ē kānō kī atūt, ka atūt chōnē riſ, ka kwōp kōmē chē.

When a king is to be elected, they bring the descendants of the Nubians,¹ and the sticks of the princes are broken. And some people go to the Nubian country, and bring some flint stones; they are put into the fire; then the fire is blown up; and a stick (of the princes) is thrown into it, into the fire; if the fire remains black, then that one (the prince or pretendent who threw his stick in) is not the king. Another stick is thrown in (by another prince); if the fire burns (flames up) a little, then this one is not the king. Again another stick is thrown in; if the fire burns a little high, that one is not the king. Another stick is thrown in; if the fire dies, that is not the king. Another one is thrown in, and if the fire burns with a big flame, and blazes up, then the people laugh: "This is the king (the prince who threw in this stick, he is to be king)."

[Hofmeyer says concerning this: "According to an ancient use which existed before Nyikang's time, a number of little stones according to the number of princes which have been proposed for election are thrown into a fire. Each stone has its name; now the one whose stone remains in the fire without cracking becomes king. This test is repeated so long till only one single stone is left.]

After that the people come (from different villages); they sleep in the bush,

¹ The Shilluks say: "When Nyikang brought his people into the Shilluk-country, he brought some Nubians with him; these Nubians live in several villages among the Shilluks up to this day; they are known by the Shilluks, but in their outward appearance they do not differ from the Shilluks." According to the report given above they seem to play or to have played rather an important rôle in the constitution of the Shilluk dynasty. It appears that the Shilluks have been in some political connection with the Nubians.

the next morning they come near and enter the village. The people of the stones (those who brought the stones) come and turn to a certain village, and a cow is sacrificed; they go into the next village, and a cow is sacrificed (in each village which they pass, a cow is sacrificed). So they come to Fashoda. On arriving there, the great chief asks them: "Who has been elected by the flint stone?" They answer: "This or that prince" (calling the name of the elected one).

That is all, and then the chiefs are brought (are sent for); they all are brought, from Mwomq to Tūngo (the chief from each district, from the extreme north [Mwomq] to the south end [Tūngo] of the Shilluk country is sent for). And they all come, that is, all chiefs come, and they talk about the matter. Then the people go to the village (of the newly elected king), they surround his village all around; after that they pass the night in the bush. Early next morning they go into the village again. Their spears are taken from their hands. They go into the enclosure (where the new king lives). The women cry. The king remains in the hut. The chiefs, the descendants of the kings, are called, they too go into the enclosure. The door-stick (of the hut) is cut off with a spear. They rush into the hut, and take the prince (the new king) out. He gives them a cow, the cow is killed by the chiefs, and they eat the meat. Then they take the new king to Tabālo, and they adorn him with beads, with dancing beads of the king. And they hold a long palaver.

26. A second report on the Election of a King.

Jāk dwai; ka tēro bēno, ka gē chyko, ka kwop kēmī. Ka riṭ māk, dwai fārē, ka kāl fān duḡn, ka rōn dōk kāl, ka kiṭṭi gōl Nīkān, gōl duḡn. Ka tēro lāmō, ka jwōk lām, ka Nīkān lām; riṭ de mīṭō. Ka rūmī, ka pi lēn rē yi tēro bēn, ka kiṭṭi kal, ka lwōk yi bāne riṭ. Ka e rūm, ka rē kiṭṭi lāu, lāne jāgō, ka tōn jāgō ká wēkṭ, ka keṭa mal yech aṭṭē-wish; keṭa mal, ka e rūḏ. Ru wou tēr dwai, ka tyen Nīkān ka gē dwai Akuruwar, fay Nīkān. Ka gē bēn, gē kālā Nīkānō kī Dāk, é gwōgō kī okwōn wudō gē gir; gē twojō rye àbōbō, gē kāl. Tēro ko: Nīkān a bi. Ka dōk kāl, ka jal mēko yāp, ka kāl, ka lāu lōn wōk, ka twōch, ka chip fēn kī yō. Ka tēro bēno bēne bēne, riṭ ya dīr, ka tēro kēlā kwōm jal eni, é dē kūtō. Ka rūmī, ka tyen Nīkān bēno, gē kālō onwēro, ka tēro ren, riṭ e mīṭō kī nan a dācho, gē rīnō kīfa tyen Nīkān, kīfa gō u fwōt yi tyen Nīkān, fwōt tēro bēne; nān a gōch, ká chip wāi, ka nāne nī gōch ka chip wāi. Ka riṭ chyētī. Ka gē reña wōt, ka deān kāl, ka deān chwōp, ka riṭ kāl wōk, ka tēro e bēno bēne bēne bēne, jāgō bēne; ka chip dōk gōl duḡn, ka tēro lām. Ka chyēk: yi kē gōk kī gī rāch! Yī kē nāk kē jē! Nāch fēn jāgō māt! Ka riṭ dwoṭa mal, ka tēro fēka fēn, rē bōde bēnē; dē bān riṭ ya

būtē. Ka e kōbō kīne: Shólǒ, nǎn yán bēne! fǎ fǎ wà kífǎ kwá! yú nǎn kī riá kī dōch. Ka dān ye: wuò wuò wuò bēne. Ka deán kǎl, ka shwōp kǎfa kōbe riǎ. Ka dōk kǎl, wèkè tyen Níkán. Ka jal eni gón, ka e kēdō. Ka deán shwōp, mēn tūmà kwóp. Ka riǎ e kǎfǎ kī lān mēkō, lān duon, lāne jāgō. Ka tēro e kǎtò, mēn kēdō fōtē gen, mēn kēdō fōtē gen

The chiefs are sent for; and the people (together with the chiefs) come, they assemble and talk about the matter. And the king is seized, and brought (back) into his own village. He is brought to a large place, and there he is (publicly) elected outside the courtyards. They assemble in the court of Nyikang, the large court; and the people pray, they pray to God, and they pray to Nyikang too; during this time the king is held fast. When this (praying) is finished, water is sprinkled on his body by all people; he is brought into a yard and is washed by the wives of the king. After that his body is covered with clothes, with royal clothes, and a royal spear is given to him; then he goes up to his royal hut, he goes up into it, and stays there one year.¹ When the year is passed, the people (the chiefs) gather, and the people of Nyikang are sent for. They are brought from Akuruwar, the village of Nyikang. They come and bring (the wooden statues or) Nyikang and (of) Dāk, they are beautifully adorned, many ostrich feathers are tied to them. When they are brought, the people cry: "Nyikang has come!" Now cattle is brought, and a man is sought, they bring him, strip his clothes off him, and bind him. He is laid on the ground in the midst of the road. And all, all the people come, the king in their midst, and the people pass over the back of this man, they step over him. When that is done, the people of Nyikang come, and bring a whip, and the people run away; — the king catches hold² of a girl — they run³ away because of the

[According to Hofmeyer (Anthropos V, page 333) this girl is always taken from the clan of the Kwa-okāl: "The Kwa-okāl come from the Bahr el Ghasal; their ancestor was a relative of Nyikang; but a crime committed by one among them against the house of Nyikang, reduced the clan. They were declassified to ordinary Shilluks, and as a punishment for their crime they were sentenced to pay a girl to the king. This contribution has to be delivered whenever a new king is elected, but in course of time it has become an honour and a profitable business . . . This girl always stands at the king's side during the ceremonies of election. For this tribute the clan receives clothes, beads, bells, lances, and harpoons. A hole in the ground near Fashoda is filled with sheep; besides cows and oxen are driven into it, as many as may find place; these also belong to the relatives of the girl. This girl is now called nya kwer (i. e. child belonging to the authority. W.).

¹ or: "one day"?

² or: "is held fast by"?

³ vide page 128, 2 a.

There are several other clans which have the privilege of performing certain ceremonies in connection with the election of a king. One has the duty of fanning the king with a feather of the king of birds, another has to secure the dura sticks with which the party of the king defeats the party of the enemies.“]

people of Nyikang, lest they be beaten by the people of Nyikang; for they (the latter) beat all people, and every one who is beaten, is put into a separate place and has to pay a fine to the people of Nyikang. All the people try to run into a house.

Now a cow is brought, the cow is speared, and the king is brought out. All the people come, all the chiefs, and they place the king outside the door of the great court; the people pray. The king is given these commandments: "Do not do any wicked things! Do not kill people! Govern the country of the chiefs in peace!" And the king rises, and all the people go down, they kneel on the earth, but the wives of the king kneel beside him. And he says: "Ye Shilluk people all, look at me! This is the country of my father and my grandfathers; you will live a peaceful life through me!" And all the people say: "Our father, our father!" A cow is brought, and is speared on account of the prosperity (for the good speed) of the king. And cattle are brought, and given to the people of Nyikang. And the man (who was bound) is released, and goes home. Another cow is speared, which finishes the matter. And the king is covered with certain clothes, big clothes, royal clothes. Now the people scatter, each one goes to his own country.

27. How Clothes are secured for the Royal Court.

Ka tēro ká bē dwār kī lai, lai kwēr, gyēk. Ka tēro e keḍo bēnē, gé gír, ka jāk e lāmō: yina yīk ḍān, kwóbé péñ ànàn, lai tyēk, lai kwēr chē, ʔ de tūn ʔ twoye, ʔ chudō chē. E lāmō: yina yīk Níkāñō, kēñ an páyà yī, wō kʏ tōtē kí kwóp! E ko: é, kwaye ḍān, nāk lai kī dōch, ʔ kʏr bōñ é gòn; nēkē dōch, kájít-tē-bāñō! Ka dyel kál, ka chwop, ka gyēnō kál, ka nól, ka dwār e keḍo, ka tūn dwār kél, ka gyēk nēk gé gír, ka tēro bēnō, ka jāk e chukō, ka lai tyēr, ka gē rūmō tyēro, ka jāñe duon, ka lai gōché, ka e ko: jágí, kél mók, ka e ko jāk nate: kél mók, nēñ. Ka gē nēñ. Ka gē rūmō nēñō, ka gē kél, kítē bē tyero; ka jāgō ko kīne: nēñ? E ko: é, dē wa bā kādō gēñ? Ka e kapō deań, ka deań kél, ka jāk chón, ka gē keḍo ka Bachōdō. Ka riť nāch, ka ko: jāk á bì. Kīne: wuo, wō bi! Wu kálí nō? Wō kálí jamé kwēr. Kīne: gé ádi? Kīne pyār abikyel. E ko: dōch! Ka riť e kanō wāñ (rwañ) duon, ka wēkē jāk, ka nēk. Ka jāk e rājó, gé chāmō kī deań. Ka gē nēchō. Kīne: wuo, bá wítō? Kīne: é, mítú juok! Ka jāk e bēdō, ka mukí tyēñ, ka gē rājó, gé māḍo.

Kine: à, dōch, ket, kálú jwók! Ka gē bēnō. Ka gē wape fōtē gen, ka búl gōch, ka tēro chōnō kī búl. Ka gē lōgō: wuna yik tēro, é, wé dúúk, dē bēt pēt māt.

The people go hunting game, a game for the king, a gyek-antelope. And all the people go, they are many, and the chiefs address them: "O ye people, (hear) a commandment of the king, concerning the gyek-antelope, which belongs to the king: if any man let the game escape, he shall surely be fined!" Then they pray: "O Nyikang, this matter is under your auspices! Do not suffer us to have any mishap! You grandfather of man, kill the game well, so that we may incur no debts! May it be killed well, o Nyikang!" Then a goat is brought, it is speared; a fowl is brought and cut up. Now the hunting-party arises, each part (goes) in a different direction. And when many antelopes have been killed, the people come back, and the chiefs assemble, and the game is brought before them; when they have brought it all, the big (district-) chief divides the animals, and says: "This chief shall take this, and this one shall take that;" then he says: "Tan it!" And they tan it. When they have finished tanning, the skins are brought before the chief for examination. The chief (when he has examined them) says: "All right!" Again he says: "Shall we not bring them (to the king)?" He seizes a cow, which they take with them (to Fashoda); all the chiefs assemble, and go to Fashoda. When they arrive there, they ask for permission to enter (the royal court). It is said to the king: "The chiefs have come." They greet the king: "Our Lord, we have come." He asks: "What do you bring?" They answer: "We have brought royal goods." The king asks: "How many?" They reply: "Sixty." He answers: "Very well." Then the king brings a big steer, and gives it to the chiefs. The steer is killed, and the chiefs stay to eat it, together with a cow. Then they ask the king for permission to go: "Our lord, shall we not go now? (we will go now!)" The king answers: "Why, hold fast (to) God (that is: stay!)" So the chiefs remain; and beer is strained, and they stay to drink. Afterward the king says: "Well, all right, go now with God!"

When they come home and approach their villages, the drum is beaten, and the people dance to the drum; then they address the people; "O ye people, we have returned; may the country live in peace!"¹

28. Making Boats for the King.

A ket tēro bē nūwōt kī yať, yēte kwēr, ka tēro nūddō, ka yať kāl, ká tērō bēnō, ka tēro wape fash. Ka jāgō chwól, ka yať tyer ká è nēnō, ka e kape mē, ka e ko: kwān yēť ak! Ka kwān, ka e ko: mōk an ba mōk rīt, ka mōk an tyen, ka gē kwōch, ka gē bēnō gin keau Bachōdō.

¹ The dyek-antelope belongs to the king, out of its hide clothes for the king's wives are made.

The people go to cut boats, boats for the king; and the people cut them, and bring the boats, all the people come (with the boats), and when they approach the village, the chief is called; the boats are put before him for examination. He looks at them, and seizes some, saying: "Take these boats!" They are taken, then he says: "These belong to the king"; they are hewn (carved), are sewn together, and after that they row them to Fashoda.

29. Provinces of the Shilluk country beginning from south.

- | | | |
|-------------------------|----------------------|--------------------------|
| 1. <i>Tūnò</i> | 2. <i>Nèjwàddò</i> | 3. <i>Dènò</i> |
| 4. <i>Der</i> | 5. <i>Nèlòwák</i> | 6. <i>Wòbò</i> |
| 7. <i>Dyèl</i> | 8. <i>Fènikàn</i> | 9. <i>Aryékèr</i> |
| 10. <i>Agunjwòk</i> | 11. <i>Ajègò</i> | 12. <i>Fàkàn</i> |
| 13. <i>Obàyàbwetjèp</i> | 14. <i>Obai-Dégò</i> | 15. <i>Aḍigèan</i> |
| 16. <i>Fenichwà</i> | 17. <i>Owòshì</i> | 18. <i>Twòró</i> |
| 19. <i>Awáu</i> | 20. <i>Dur</i> | 21. <i>Adḍèdḍ</i> |
| 22. <i>Dḍi</i> | 23. <i>Adḍékòñ</i> | 24. <i>Awàréjwòk</i> |
| 25. <i>Kwègò</i> | 26. <i>Obwá</i> | 27. <i>Málákál</i> |
| 28. <i>Famâḥ</i> | 29. <i>Ogḥt</i> | 30. <i>Wáu</i> |
| 31. <i>Fḥdèt</i> | 32. <i>Fáḥḥu</i> | 33. <i>Bòḥ</i> |
| 34. <i>Nénàrò</i> | 35. <i>Ból</i> | 36. <i>Fábúr</i> |
| 37. <i>Béó</i> | 38. <i>Agḥdó</i> | 39. <i>Yòñ</i> |
| 40. <i>Lyl</i> | 41. <i>Kwòḥm</i> | 42. <i>Pàchḥdò</i> |
| 43. <i>Agwòrò</i> | 44. <i>Nègèr</i> | 45. <i>Gòlbánò</i> |
| 46. <i>Fàḥèàn</i> | 47. <i>Lēmò</i> | 48. <i>Kóḍók</i> |
| 49. <i>Gḥlò</i> | 50. <i>Kwòchàn</i> | 51. <i>Alḥl</i> |
| 52. <i>Dèḥwòk</i> | 53. <i>Bùrbèk</i> | 54. <i>Mál</i> |
| 55. <i>Abyénà</i> | 56. <i>Ogèñ</i> | 57. <i>Faníkàn-Oṭṭgò</i> |
| 58. <i>Nétyèch</i> | 59. <i>Aḥwòḍwòḥi</i> | 60. <i>Tùrò</i> |
| 61. <i>Tòmòḥ</i> | 62. <i>Akùruwàr</i> | 63. <i>Abúr</i> |
| 64. <i>Mànò</i> | 65. <i>Mwòḥmò</i> | |

The Clans or Divisions of the Shilluk People.

The Shilluks are divided into a number of clans or tribes, each of which is traced back to a common ancestor. In most cases this ancestor is a man, but some of the clans claim descendancy from an animal.

The following names of the clans and all the remarks added have been procured by *Reverend D. Oyler, of Doleib Hill*, who collected them from an assembly of natives, and had them afterwards examined by some Shilluk men who

are known for being well versed in the history and traditions of their people.

The names are given in the succession in which the natives enumerated them. If there are two different traditions of a clan, the second is introduced by: "Diff."

The word Kwa means "descendant."

[Hofmeyer in "Anthropos" enumerates 13 clans and gives some remarks on four of them.]

1. *Kwa-Ajal*, was founded by Jal, one of the men who came with Nyikang from his earlier home. They live at Nyelwak. They lay out the circle for building the house of Nyikang. — Diff.: the clan was founded by Milo, who named it after his son Jal. Milo waged war with the sun, and got a cow. When Nyikang saw it he was pleased and asked, where he got it. On learning it had been gained from the sun, he sent Milo back for more. The latter managed to steal several; but the sun became angry and burnt Milo and his people. Eventually a battle occurred, in which the sun succeeded in killing all the cattle except a pair of calves, which Milo saved by wrapping them in his cloth. He got them safely to earth.

2. *Kwa Mal*, was founded by a man and a woman who came down from above (*mal*). They left their children on earth and ascended again. — Diff.: they died on earth; their home is Malakal.

2a. *Kwa Lek*, was founded by two celestial beings, a man and his wife. It gets its name from the large wooden pestle that the Shilluks use in crushing their dura. They quarrelled over a lek; the man wanted to use it to stir the cow dung, at the same time the woman said she needed it for crushing dura. Neither would yield to the other. Seizing the lek they fought over it. So violent was their quarrel that they fell to earth. Nyikang captured them and told them to settle at Malakal. The woman taught the people to make beer. Later they escaped and returned to the skies. At the crowning of the king their descendants strike the people with whips of sheep skin. The lek over which they quarrelled, is now at Malakal. — Diff.: they died at Malakal; and this is the same division as No 2, and should not be counted as a separate division. —

[This last remark is no doubt right, as both 2 and 2a are of the same "celestial" origin; moreover Hofmeyer in "Anthropos" gives a description of the kwa Mal which is identical with that of our kwa Lek. W.]

3. *Kwa Oman*, was founded by a woman who was a wife of Nyikang. They do not appear to have a special function; live at Ogot. — Diff.: was founded by a man named Oman; they help to build the house of Nyikang. Oman was found by Nyikang in the Shilluk country.

4. *Kwa Mon*, was founded by Mon; Mon was found in the Shilluk country

by Nyikang and became his servant. They help to build the house of Nyikang at Wau. They live at Ogot. — Identical with 3?

5. *Kwa Ju, or Kwa Jök*, was founded by Ju, a half-brother of Nyikang on his father's side. Ju built the house for Dak. The Kwa Ju build the three houses of Dak in Filo on the White Nile. When they have finished building the house, an ox is killed by a half-brother of the king.

They live at Mainam.

6. *Kwa Nyadwai*, was founded by Nyadwai, an ancient king of the Shilluks; he was the son of Tugo. They are found at Apio and Adit-deang. They help to build the house of the king. — The son of Nyadwai was a servant of Abudok.

7. *Kwa Gwar*, was founded by Gwar, a servant of king Dokot. They build the houses of Dokot in three villages. They give the skins of Mrs. Gray's waterbuck to the king. Their village is Chet-Gwok.

8. *Kwa Nyikang*, was founded by Nyikang, a servant of king Nyikang. They help to build the house of Nyikang. Their village is Fakang (the village of Kang). — Diff.: it was founded by Olam, a servant of Nyikang. Olam was captured by Nyikang in the river, and brought out. Nyikang settled him in the country. Olam is said to have been a man of tremendous appetite.

9. *Nwgn*, was founded by a hippo-hunter named *Nwgn*. He was found near Doleib Hill by king Abudok. The name *Nwgn* means to walk in a stealthy manner. They help to build the house of Abudok. Their village is Twara.

10. *Kwa Ret* (or *rit*, i. e. king), was founded by Nyikang. They all go to the crowning of a king. Their village is Filo.

11. *Kwa Tuki*, was founded by a person that Nyikang discovered by the river. They taught the Shilluks to build the tuki (hearth-stones). It is made of three small pillars of mud built in a triangular shape. On the tuki the cooking vessel is placed. Before the Shilluks were taught to build the tuki, they used to dig a little hole in the ground for the fire. The Kwa Tuki help to care for the cattle of Nyikang. They live at Didigo.

12. *Kwa Chwal*, was founded by Chwal, who was found in the Shilluk country by Nyikang. They live in *Fope* Nyikang, and help to build the house of Nyikang. — Diff.: Chwal was found on his way here.

13. *Kwa Jan Nyikang*; he had a Dinka wife, her people founded this division. They live at Ojodo, and help to build the house of Dak. — Diff.: it was founded by a Dinka, who was the son of Gok, and came of his own free will.

14. *Kwa Tuga*, was founded by Tuga, a foreigner. They say he was an Arab. Nyikang married Tuga's sister, and her brother followed her.

15. *Kwa Kz̧ļ*, was founded by *Okz̧ļ*, a servant of Nyikang. He taught the

Shilluks how to prepare the mud for the tuki. They live at *Fope* Nyikang, and help to build the house of Nyikang at *Fope* Nyikang. — Diff.: Okelo was a Nuba, whose sister was married by Nyikang. Vide 11.

16. *Kwa Ogūti*, was founded by *Gūti*, a servant of Nyikang. He came into this country. They live at Twara and tear down the old houses of Nyikang.

17. *Kwa Dāk*, was founded by *Dak*, a servant of Nyikang. They cut the first dura stalks for the house of Nyikang; they live at Owichi. — Diff.: *Dak* was the son of Nyikang; they build the house of Abudok.

18. *Kwa Oshollo*, was founded by *Oshollo*, a servant of *Odak*. They build the houses of *Odak*, and live at *Malakal*. — Diff.: *Oshollo* was the son of *Dak*; they build the house of *Oshollo*, and also the king's house.

19. *Kwa Nēbōdō*, was founded by Nyikang's blacksmith (*bōdō*). He furnishes the name for skilled workmen. They live at *Nyelwak*, and help to build the house of Nyikang at *Fope* Nyikang. Each year they give the king dried hippo meat.

20. *Kwa Gūga*, was founded by a man who once sat near Nyikang like a buzzard watching for meat. They live at *Nyelwal* and help to build the house of Nyikang.

21. *Kwa Obōgō*, was founded by *Obogo*, a servant of Nyikang that had come with him. When they arrived at the Nile, the current was blocked up with sudd, so that they could not find a crossing. Then *Obogo* told Nyikang to kill him. He was consequently thrust with a spear. When his blood touched the sudd, it parted, and a clear passage was furnished for Nyikang and his party. *Obogo's* self-sacrifice took place "at the end of the earth." They live in *Fope* Nyikang, and help to build the house of Nyikang. Vide 51.

22. *Kwa Ogeko*, was founded by *Ogek*, a servant of Nyikang. They get their name from the fact that they were the herders of the sacred cow that Nyikang got from the river. They are found at *Wau*.

23. *Kwa Nēmwal* ("the crawlers"), used to be a part of No. 10, but Nyikang became angry with them and said they could no longer belong to the *Kwa Ret*. They help to build the house of Nyikang and furnish hippo meat to the king. — Diff.: it was founded by *Uwal*, who was a member of No. 17. The division was effected peaceably, because the *Kwa Dok* had become too large for convenience. They help to build the house of *Chal*. Their residence is at *Tonga*.

24. *Kwa Okāl*, was founded by people that Nyikang found in the Shilluk country. They first dug in the ground. They help in building the house of Nyikang. When a king is crowned, the chief of this division gives one of his daughters to the king. — Remark. This division seems to be the same as *Hofmeyer's*

Kwa Okal, of whom he says, "They have come from the Bahr Ghasal; their ancestor was a relative of Nyikang. But a crime which they committed became the cause of their clan being decimated. They became common Shilluks, and as a punishment for their crime they had to pay a girl to the king. This tribute is repeated at each new election. The girl is called *nya Kwer*" (i. e. girl of the authorities, girl of taxes). Vide also 15.

25. *Kwa Lōbō, or Oshū*, was founded by Oshu, the son of Lobo, a servant of Abudok, who was found in the Shilluk country. They help to build the house of Abudok, their residence is in Owichi. — Diff. it was founded by Okola, the husband of Lobo; they were the parents of Oshu; servants of Nyikang.

26. *Kwa Būna (Būnō?)*, was founded by foreigners who have come in. To become a member in good standing it was necessary for the member of each family to give a daughter to the king. The ancestors of the division were strangers who married Shilluk women and took up residence in the Shilluk country. They are found at Nyigir.

27. *Kwa Orōrō*; are the same as 23 (?) Are found at Yonj.

28. *Kwa Dokot*, was founded by *Dokot*, a servant of Dak; they were found in the Sobat region by Nyikang. According to some they are the descendants of Dokot. They build the house of Dak. Their residence is at Gur.

29. *Kwa Nimgō*, was founded by *Nimgō*, who was found here by Nyikang, who married his daughter. They live in Gur.

30. *Kwa Owen*, was founded by a man who tried to deceive Nyikang. The name Owen means deceiver. They are servants of Nyikang, and help in building his house. Nyikang brought them from a distance; they live in *Fone* Nyikang.

31. *Kwa Orōtō*, was founded by *Orōtō*, whom Nyikang found in the Shilluk country. They help to build the houses of Nyikang and Dak. Their residence is in Nigu and Wubo.

32. *Kwa Wūn*, was founded by a man who tried to hide all the fish of a certain kind (*eshura*) from Nyikang. When Nyikang asked for them, he said there were none; but his treachery was found out. If any of this division eat of this kind of fish, he will die. They are found at Tonga and furnish fish and other water animals to the king. They also help in building the house of Nyikang.

33. *Kwa Nishine*, was founded by a man that Nyikang found near Tonga. They live at Tonga, and help to build the house of Nyikang.

34. *Kwa Nai*, was founded by Nai, a servant of Dak. They help to build the house of Dak that used to be on the mission ground at Doleib Hill. They are found at Obai and Abijop.

35. *Kwa Dwai*, was founded by *Dwai*, a servant of *Dak*. They help to build the house of *Dak* and are found at *Foge Nyikang*. — Diff.: *Dwai* was a servant of *Nyikang*. He was a *Nuba*, who came into the country and was taken by *Nyikang*.

[This last remark is probably right, as the *Nubians* are generally addressed: *Nya Dwai*.]

36. *Kwa Agōdo*, was founded by *Agōdo*, a servant of *Nyikang*. He was a foreigner that *Nyikang* found here. They live in *Obuwa*, and help to build the house of *Nyikang*. — Diff.: they build the house of *Oshollo* in *Ditong*.

37. *Kwa Nidean*, was founded by a *Dinka* who came into the *Shilluk* country. They live at *Obai*, and build the house of *Dak*.

38. *Kwa Nīkōgo*, was founded by *Nīkōgo*, a servant of *Nyikang*. *Nyikang* found him in this country. They build the house of *Nyikang*; their residence is at *Didigo*.

39. *Kwa Duñ*, was founded by *Aduñ*, a *Dinka*, who was a servant of *Abudok*. They are found at *Owichi*. — Diff.: he was a servant of *Nyikang*.

40. *Kwa Okwai*, was founded by *Okwai*, an ancient fisherman found in this country by *Nyikang*. They live at *Adodo* and build the house of *Nyikang*. — Diff.: he was a *Dinka*, and was found by *Duwat*.

41. *Kwa Jalō*, was founded by *Jalo*, a servant of *Odak*. They live at *Aditdeang*, and build the house of *Odak*. — Diff.: he was a son of *Duwat*.

42. *Kwa Ogwat*, was founded by *Ogwat*, a servant of *Odak*. They build the house of *Odak*. *Tonga* is their home.

43. *Kwa Omal*, was founded by *Omal*, a servant of *Odak*. They build the house of *Odak*; their residence is at *Malakal*. — Diff.: They are the same as No. 2, and should not be counted as a separate division.¹

44. *Kwa Wan*, was founded by *Wan*, who crowned *Nyikang*. *Wang* was found in the *Shilluk* country. They live at *Okun* and *Dur*; they have a part in the crowning of the king.

45. *Kwa Okōñō* was founded by *Okōñō*, a servant of *Nyikang*, who was found in the country by the latter. They live at *Kakugo*, and help to build the house of *Nyikang*. — Diff.: They build the house of *Dak*.

46. *Kwa Duwāt*, was founded by *Duwat*, a servant of *Dak*. They are the chief of the servants of *Dak*; they live at *Filo*.

47. *Kwa Kū*, was founded by *Oku*, a servant of *Nyikang*. *Nyikang* found him on the bank of the river in the *Shilluk* country. They build the house of *Nyikang*. Their home is *Arumbwut*.

48. *Kwa Yōdō*, was founded by *Oyōdō*, a servant of *Nyikang*, found in the *Shilluk* country. They help to build the house of *Nyikang*. Their home is in

¹ They may, however, be a subdivision of 2, as *Omal* means "descendant of *Mal*."

Foŋe Nyikang. — Diff: Nyikang brought Oyodo from a distance.

49. *Kwa Okōgi*, was founded by *Okōgg*, a servant of Nyikang. He was brought from the Nuba country. They help to build the house of Nyikang. Their residence is at Detwuk. — Diff.: he was found in the Shilluk country.

50. *Kwa Mūi*, was founded by *Omūi*, a Nuer servant of Nyikang. They live at Adit-deang.

51. *Kwa Obōn*, was founded by *Obōn*, a servant of Nyikang. He was found in the Shilluk country. He ate the meat cleaned off the skin of Nyikang's cattle. They live at Nyelwal. — Diff.: Obon was brought here by Nyikang.

52. *Kwa Chwai* ("soup"),¹ was founded by *Chwai*, a servant of Nyikang, who was found here. Their functions are the same as the preceding, except that when an ox of Nyikang is killed, they get the soup. They live at Nyelwal.

53. *Kwa Riño*, ("meat"), was founded by *Riño*, a servant of Nyikang, who was found in the Shilluk country. At the killing of an ox of Nyikang they get the meat.

54. *Kwa Fygn* ("skin"), was founded by *Ofygn*, a servant of Nyikang found in the Shilluk country. They get the skin of Nyikang's cattle. They live at Nyelwal.

55. *Kwa Wich* ("head"), was founded by *Owich*, a servant of Nyikang found in the Liri-country (Kordofan). They get the head of Nyikang's cattle. Their home is at Nyelwal. — Diff.: *Wich* was a Dinka.

56. *Kwa Shīn*, ("intestines"), was founded by *Shīn*, a servant of Nyikang. They get the intestines of Nyikang's cattle; live at Nyelwal.

57. *Kwa Nilēn*, was founded by *Olēn*, a Nuer servant of Nyikang. They help to build the house of Nyikang. Their residence is Tonga.

58. *Kwa Nyidok*, was founded by *Odok*, a servant of Dak. They help in building the house of Nyikang. Their home is Dur and Obai.

59. *Kwa Ayādq*, was founded by *Ayādq*, a servant of Dak. They make a preparation of bean leaves and give it to the king, who puts it on his body. They are found at Dur. — Diff.: he was a servant of Nyikang, they help to build the house of Nyikang at Malakal.

60. *Kwa Anūt*, was founded by *Anūt*, a servant of Nyikang found in the Shilluk country. They taught the Shilluks to make fire by friction. At the crowning of the king they make fire. They are found at Fotou.

61. *Kwa Nyerit*, are descendants of Nyikang. They are the royal class. The king is chosen from among them. Their village is Yoyin. Vide 10.

62. *Kwa Dqñ*, was founded by *Oqñ*, a Nuba, who came into the country. He was a servant of Nyikang. They help to build the house of Nyikang. Their village is near Tonga.

¹ These and some of the following as well as of the preceding names are apparently not really names of ancestors.

63. *Kwa Odeño*, was founded by *Odeñi*, a servant of Abudok. They help to build the house of Abudok. Their village is Twara. He came into the country.

64. *Kwa Wūbō*, was founded by *Wūbō*, a servant of Nyikang. He was a brave man, who was never afraid. When the cows of Nyikang got into his dura, he watched them, and killed one cow. Nyikang told him that something bad would happen to him. As a result his village was attacked by the Nuers, and a large part of his descendants were killed; so it is a small division now. Wubo was very skilful in the use of weapons. — They do not rub ashes on their faces and bodies. They help to build the house of Nyikang. They live at Ajwogo.

65. *Kwa Nīkāi*, was founded by *Kir*, a servant of Nyikang. He was found at a distance. At the death of the king they beat the drum. They live in Gur. — Diff. he was found in the river by Nyikang.

66. *Kwa Yō*, was founded by *Yō*, a servant of Odak. They help to build the house of Odak. Their village is Obwo. — Diff.: he was a servant of Nyikang; they help to build the house of Oshollo.

67. *Kwa Gau*, was founded by *Ogau*, a servant of Odak. He was from the Anywak country. They help to build the house of Odak. Their residence is at Tonga.

68. *Kwa Mwal*, was founded by *Mwal*, a servant of Nyikang. He crawled away from battle. They do not eat of the flesh on the knee-joint. They help to build the house of Nyikang. Their home is at Ogot. Vide 23.

69. *Kwa Kam*, was founded by *Kam*, a servant of Nyikang. He was a fish which Nyikang caught and changed into a man. They are found in *Fone Dwai*. — Diff.: he was brought in by *Dak*, and was his servant.

70. *Kwa Okaṭi*, was founded by *Okaṭi*, a son of *Dokot*. They help to build the house of *Dak*. Their home is at *Fone Dwai*. — Diff.: he was of Arabic descent. When a king is crowned, and the king starts to Tonga, they sweep the beginning of the road with a hen.

71. *Kwa Bel*, was founded by *Bel*, a servant of Nyikang. He was an Anywak. They are at Mainam. They help to build the house of Nyikang. — *Bel* once fought against *Mui*.

72. *Kwa Nīyōk*, was founded by *Oyōk*, a servant of Nyikang. At the crowning they ring the bells.

73. *Kwa Neyōk*, was founded by *Oyōk*, a servant of Nyikang. At the crowning they ring the bells. They live at Fashoda.

74. *Kwa Netyen*, was founded by *Otyen*, a servant of Nyikang. He was sent on an errand by Nyikang and forgot; thus he got his name. They are found in *Fakan*; they help to build the house of Nyikang in *Fakan*.

30. The Shilluk kings.

- | | | |
|-------------------|------------------------|---------------------------|
| 1. <i>Níkàñò</i> | 2. <i>Dāk</i> | 3. <i>Shāl</i> |
| 4. <i>Anñò</i> | 5. <i>Odāk</i> | 6. <i>Duwōt</i> |
| 7. <i>Bwōch</i> | 8. <i>Dókòt</i> | 9. <i>Abúddòk</i> (queen) |
| 10. <i>Túgò</i> | 11. <i>Okwōn, Okōn</i> | 12. <i>Nādwaì</i> |
| 13. <i>Nàdòkè</i> | 14. <i>Kūdīt</i> | 15. <i>Nàkwàchò</i> |
| 16. <i>Anèi</i> | 17. <i>Akwōt</i> | 18. <i>Awén</i> |
| 19. <i>Akóch</i> | 20. <i>Nèdók</i> | 21. <i>Kwaṭker</i> |
| 22. <i>Ajan</i> | 23. <i>Kwōyìkwōn</i> | 24. <i>Yòr</i> |
| 25. <i>Akql</i> | 26. <i>Kūr</i> | 27. <i>Padyēt</i> . |

A. E. S. has the following list (according to Father Banholzer at Lul, and Dr. Giffen at Doleib Hill).

- | | | |
|-------------------|--------------------------------|-----------------------------------|
| 1. <i>Nyakang</i> | 2. <i>Dag</i> | 3. <i>Odage</i> |
| 4. <i>Kudit</i> | 5. <i>Dokodo</i> | 6. <i>Boj</i> |
| 7. <i>Tugo</i> | 8. <i>Nya Dwai</i> | 9. <i>Nya Ababdo</i> |
| 10. <i>Muko</i> | 11. <i>Nya To</i> | 12. <i>Nyakong</i> |
| 13. <i>Okun</i> | 14. <i>Nya Gwatse (Nkwaji)</i> | 15. <i>Nyadok</i> |
| 16. <i>Akwot</i> | 17. <i>Ababdo</i> | 18. <i>Awin</i> |
| 19. <i>Akoj</i> | 20. <i>Nedok (Nyadok)</i> | 21. <i>Kwad keir</i> |
| 22. <i>Ajang</i> | 23. <i>Gwin kun (Kwoe kon)</i> | 24. <i>Yor Adodit</i> |
| 25. <i>Akol</i> | 26. <i>Kur Wad Nedok</i> | 27. <i>Fadiet Wad kwad keir</i> . |

31. The Burial of a King.

Riṭ ka nì wānì, nì kīṭe wōt. Ka ḡeān chwōp, ka fyēnì yēch, ka rēr, ka wumì rērō, ka yēn dwai, ka gē nōt, gēn á tākúgì kāl, ka gē kwōn fēn. Ka dēl eni ká gò tādā tāt tabate. Ka gē rumō kī tādō, ka riṭ kāl; e kúchē tērō, ka kīṭe wōt, ka ruk kī lānō kwān. Wōmān aryau ka gē kāl, ka gē kīṭe wōt; ka mēkō mīṭō wije, ka mēkō mīṭō tyelē; ka mēn fōṭe kī atābō kī dāk, ka nān fōṭe kī atābō kī dāk. Ka wōt mūl, dē bṭ yō mēn yeje kālē yēmō. Ka gē bēdō wōt, maka dwat aryau. Ká gē tē, ka kōnō, ka rei gē yókì tēnō. Ka gē kélà wiy wōt; rin á tēm, ka gō dēna chū. Ka jāk dwai bēn wṭe¹ Tūnō, ka wṭe¹ Mwōmō, jāgì bēn bēn. Ka gē kēdō, mēn e kātō ḡeān; ɥ wāne gēn, ka ḡok eni chōn kách ákyèl, ka gē chwōp.² Ka gē kīne: riṭ a wān. Ka tērō ywōn, ka ḡeān mēkō yēch, ka fyēn e nēn, en atēp. Ka shū riṭ kīṭi yech atēp, ka kōn fēn; á kán, ka ywōk ywōk. Ka tērō bēnō bēne bēne bēne. Ka tōn shōn gē gīr, ka gē twōch, ka gē kīṭe yī yēi, ka okōt kīṭe yī yēi gīr, ka tēk kīṭe yī yēi gīr, ka pukì kīṭe yī yēi, kī tāmì, kī lōt. Ka jē kāl, gēn aryau, mēn ákyel nāne dach, mēn ákyel nāne jal, jē mōgē dōch, ka gē kīṭe yī yēi, gē túdō, chyēn gēn fá à tōchō, kī tyelì gēn fá à tōchō; mēkō ya ṭa yēi, mēkō ya yēi yēi. Ka yēi keau, ka

¹ *wije*; reaching T., and reaching M., i. e. from T. unto M.

² generally: *chwōp*.

wuŋŋ de nam, ka yei nē twóyè u fi kēte gē yéjé. Ka yā keau kēte yi yei mēko, ka yei a twoye, e mudō kī jè kī yejé, kī jam bēn, ka gē tōwa nam.

When the king disappears (that is, dies),¹ his body is laid in a hut. A cow is speared, its skin removed, and cut into strips. When they have finished this, trees are brought, they are hewn with a certain ax, and then they are driven into the earth. With the strips (of skin) they unite these trees to a bier. When the bier is ready, they bring the body of the king — but without the people knowing it — lay it on the bier, and put it in the hut again. The body is adorned with a leopard-skin. Two girls are brought, and are put into the hut, where the body of the king is. One holds his head, and one holds his feet. Each of the girls is given tobacco and a pipe. Now the hut is walled (all openings are walled with mud), so that there is no way for the air to enter. They (the two girls) remain in the hut, and die there. The people wait two months; about this time the worms (who have eaten the flesh of the three bodies) have turned into bugs, and they come crawling out through the roof of the hut. Now (the people know that) the flesh (of the three corpses) is consumed and only the bones remain. Then all the chiefs of the Shilluk country are summoned, beginning from Tūngō,² and reaching to Mwomō; all, all the chiefs. And they come, each one brings a cow; when they come near Fashoda, they gather these cows at one place; and the cows are speared. Now it is said publicly, "The king has disappeared." And the people weep. One of the cows is skinned, the skin is tanned and made into a bag. The bones of the king are put into this bag; and they are buried in a secret place. But still the mourning goes on, all, all, all the people mourn. And spears are gathered, a great many; they are tied together, and put into a boat; and cattle-bells are put into the boat, and beads, and pots, and dishes, and gourds. And two people are brought, a man and a woman, fine people, they are laid into the boat, they are bound, their hands and their feet are bound; one is laid in the back part, and one in the front part (of the boat). The boat is rowed into the middle of the river, there the boat is pierced, so that water enters into it. The men who row the boat, get into another boat, and the boat which they have pierced, sinks down with the people in it, and all the goods, together with the people, perish in the river.

32. The Man who took the Law into his own Hand.

Jal mēko, na riŋ, chwōla Buk Dē Jōk Būn Dānimō, ka gē gōŋō. Buk dēch; wat bānē chwōla Okānō. A gwōŋ kī Ayīk. Ka gē gōŋō kī Bure Nākwachō. Ka wat bānē pāra bōlē, ka kēl yi Ayīk kī tōn, ká è tō. Ka Agwōrō chēte yi riŋ, ka nwole māk, a kāl Ayīk Detān.

¹ Of a king it is not said: "he dies", but "he disappears". — It is said: the king does not die of his own accord, but when he is very old, or sick, and the people think that his death is near at hand, his chief wife strangles him with a cloth.

² = Tonga.

A certain man, a prince, whose name was Buk Dē Jōk Buin Dānyimō, carried on a law-suit. Buk was a good man; he had a slave, whose name was Oshango. He carried on the law-suit with Ayik, in the court of king Nyakwachō. And his servant ran in front of him (or: came instead of him, viz. of his master), and was stabbed by Ayik with a spear, so that he died. (As a punishment for this misdeed) the village Ogwōrō (which was the village of Ayik) was destroyed by the king; the children (of the village, or of Ayik) were caught, and Ayik was brought (banished) to Detang.

33. A killed Crocodile is the Property of the Magistrate.

Ken mak nam, ka tērō kēdō¹, ka tērō nīnī gat, ka bōi mēn pen, ka rech e bēnō, ka bōi māgo kī rech, ka jē tādō, ka jē chāmō. Ka wou rū, ka maye bēnō, ka tērō māgo, ka nan ka kēl, ka e makō kī dān. Ka tērō renā wok, ka tyen tēk e dōnō, ka dān kāl ge wok, ka nan nēké. Ka tērō kā wok, ka jāke bēnō, ka ge pēchō: nan a gwōk edī? Kīne: e nēk! Kīne: dē e ya ken? Kīne: nut. Yech! Ka yech. Ka e ko: nōlé, bā gik lāgo. Ka kīte pach lāgo, ka tērō bēnō chē, ka nan tādō yi jāgo, nanē lāgo. Ka e chwōtō jē, ka jāk dwai, ka e chām; tērō ko: ō, nan an dōch. Duki mēkō ka nan mēkō kwān, ka chām yi tēre yau.

Ka jāgo e chwōtō, ka tērō bēnō, ka e pēchō kīne: wuna yik jāk, ya penā giche mēkō, gnā kwāntu kī yey nam kā; kīne: ā gin ānō? Ya penā kwān. Kīne: ē, kúchē wōn! Kīne: ē, fafe nan a chām kī pay nate? Kīne: ē, e chāmō, nwōle nan tōnō. Kīne: ē, chōldā! Ka e kyēdō, kīne: ya ba chudō. Kīne: ē, wa kā Bachōdō. Kīne: ē, wa kēdō.

Ka ge kēdō, ka ge wīta Bachōdō, ká gē gōnō, kīne: wuo (wue), yá dālē yi kwóp kwōfe nate; kwān a chāmē ēn, kwān lāgo. Kīne: ē, yi chama nō, nate? Kīne: wuo, kúchē yān. Rīt e ko: ērē, (rēdē), kēl chōl kī dōk gá pyārō, kī dān! Ka e bēnō, ka e chudō dōk gá pyārō, kī dān; ka ge kōl kōle rīt, u tēre līnē², ka ge rūmō.

It was at the time when the river was barred (shut up for fishing), and the people slept on the river bank, and the net was sunk down on the bottom of the river, and the fish came, and the net caught fish, and the people cooked and ate them. And when it grew morning, the fishermen came, and the people went fishing again, then a crocodile was speared, and it seized a man; the people became afraid, and ran away, but those among them who were brave, remained; they brought the man who had been bitten by the crocodile out on the river bank. Then they killed the crocodile, and went out of the river (taking the crocodile with them). The chiefs came, and asked, "What about the crocodile?" They answered, "It is killed." They asked again, "But where is it?" Answer, "It is still here." The chiefs said, "Skin it!" And it was

¹ "When the river was caught, and the people went".

² that the people might hear.

skinned. The chiefs said, "Cut it up! It is the property of the magistrate." So the meat was put into the house of the magistrate. All the people came; the crocodile was cooked by the chief, the crocodile of the magistrate. He called all the people, and invited the neighbouring chiefs too; they ate the crocodile. The people said, "Ah, this crocodile is good!" Some days later they again caught a crocodile, and it was eaten by the people.

But the district chief had heard about the matter. He called all the chiefs of his district together; they came, and he began, "You chiefs, I want to ask you something, it is the thing which you got from the river there." They asked, "What do you mean?" He replied, "I am asking for some animal you killed." They said, "We do not know!" He asked, "Why, has not a crocodile been eaten here in somebody's village?" They answered, "Yes, that is true, it has been eaten by the little children." He said, "Make amends for it!" But they refused, saying, "We will not do that." Then he said, "Well, we will go to Fashoda (to bring the matter before the king)." They said, "All right, let us go!" So they went, and arrived at Fashoda. There they told their case, saying (the district-chief speaks first), "My lord, I am in difficulty about some matter, the matter of a certain man, he has eaten a killed animal, an animal belonging to the magistrate." The king asked the accused one, "Why did you eat it, man?" He answered, "My lord, I did not know." The king said, "Why! go, and make amends! You are to give ten cows and a man." The chief brought what was asked, into the enclosure of the king, so that all people heard it, and learned to be careful.¹

34. How Fashoda became the Royal Residence.

Ka jāk riṭ Tugò, jāk a pǎré, chwola Nwājò. Ka wāṭ ka gē ní bēnò, gē bē² ga wāṭe chót, ka gē ní gwòtò wiy pach kī chānò. Ka riṭ e kōbò kine: búh, gē rē ru wāṭ, a rēi gèn gwòtò? Kine: tyere pān eni. A gēr pān eni, a Pachōdò; a dege Tugò yeje, a kōbì Tugò kine: fān eni ɔ chōk á pà rōn! A bāne ní rōn tēdò yeje. A rīm é jàgò, a kōbì kine: ka wāda ɔ rōn, a rōné.

King Tugò reigned, he reigned in his own village, which was called Nyewājò. And there were oxen, they used to come (to some place), they were oxen without horns, called chod, they used to dig the ground of that place with their heads every day. When the king saw that, he said, "My! why are the oxen always digging the ground?" He said, "They like this place." So a village was built there, it was Pachōdò. Tugò moved from his place into this new village. He said, "This village shall always remain the village of election (the village of the king)." Since that time the people elect the king in it. When the

¹ Crocodiles belong to the king ("to the authority, magistrate,") nobody is allowed to eat them without permission of the king or the district chief. Here the chiefs of the villages try to usurp the privilege of the district chief.

² From *bēdò* "to be".

king (Tugò) had finished his reign, he said, "My son shall be elected!" And he was elected.

35. A Law-suit about Dowry.

Ken ket jē bē ptdò, ka jē kēdò, ka jē pēka pen. Ka pān eni chôn, ka dān u' pēchò, kine: yā ptdò káchè jām! Kine: káchè jam kúchè yán!¹ Kine: yi nūti kdpò? Kine: yi mēn an? Kine: yi wóu. Keye rōt kúchè yán! Kine: kipaño kuche yin? Kine: jal tōn amēn? Kine: jal tōn nate. Kine: kwān jām! Ka jame kwān. A, nate, yi re a pēm? dōk pāte dyer? Ka jē keti bē gón. Ka jē kēdò, ka riť e ydt, ka gón gón kine: wuo, wò chūti ká nál àn. Kine: wu koma kwof ańo? Wò koma kwofe dōk. Ató, gōntun! Kine: é, wuo, wó bí, cha wò pyéjé én kī kwofe dōk, dē é kyét, cha dōk kújé. A chónà jē, a chón jē, a kómà kwóp, a kwān jam, ka dōk pēka káchè gén. Ka jē yēyo, jòk dđn; dē chaka kēr yau. É, aré lóné gón. Kine: wa tōu ya tēp; dē dōk kache gén kújà, dē nūti kdbi. Kén éni ànàn, a bān kyédđ. Ka riť e lōkò chyē, kine: rō, kinau, yi ba wéi jāl a kēr! yi re kēre dōk tēro? Kwófí rach! kēt, chūdi kī dān! jal, ka yú² mūch kī dōk abich. Ka e mūjo kī dān, ka gò kálé, ka tyēn pān eni chôn, kine: yá chūdi kī dān, ken eni anan. Dđch! A kédđ, a tyēni mogò, a chwoł tyēn eni, a bēn, a tyēre dān tēre gén. Ka gē yēi chyē, kine: dđch, wā bà wāt. A ket gén, a kdl dōk, ka dān mēkē gén.

At a certain time the people went to ask for indemnities, they went to the village (where the debtor lived), and sat down. The people of the village assembled. When the man began to ask, "I want indemnities for certain goods," the debtor replied, "I do not know anything about goods (which I owe you)." The man asked, "Have you not been told?" He replied, "By whom?" The man said, "By your father." The debtor said again, "I do not know of anything concerning debts." The man said, "Why do you not know it?" Then it was asked, "Who is the judge?" The answer was, "That man is judge." He said, "Count the goods (which you claim from this man)." All the goods were enumerated. The judge said to the debtor, "Man, why do you deny? Is it not true what he said?" And the people went to bring the matter before the king. They found the king, and the matter was told. They said, "Our lord, we have come with this man." The king asked, "What a palaver do you have?" They answered, "We have a palaver about cattle." "Well," said the king, "tell me!" The accuser said, "Well, our lord, we came to ask him (the debtor) about the matter of the cattle; but he refused; he said, he did not know anything about cattle. So I assembled the people, and when the people were assembled, I talked to him, and enumerated the goods, and the cows (which I said he owed me) were found right; the people consented (to my statement), the old people. He refused again to acknowledge it." After

¹ *y* is here conditional: "when".

² "the place, i. e. the matter, of goods is not known by me".

³ < *yí y* "you will".

that the king said (turning to the accused one), "Well, now you also tell your talk!" He said, "My father died while I was a little child; but the cows, I do not know anything about them. I was not told; that is the reason, therefore I refused to give them." Then the king gave his judgment thus, "Well, so it is, you are a man who refused (to give what is due); why did you refuse to give the people their cows? Your matter is bad. Go, and pay a girl as amends, and you (turning to the accuser), man, give him five cows!" The debtor gave the girl, he brought her to the village (of the accuser). When the people of the village had assembled, he (the accuser) said, "I have been indemnified with a girl; thus is the matter now." The people say, "All right." Then he goes to strain beer; and he calls the people. They come; he presents the girl to the people to be examined (whether it is a sufficient pay). And they consent, saying, "Very well, we are friends now."

They go away, the cows are brought, and the girl is recognised by them.

[A man has married somebody's daughter; after some time the girl, his wife, dies; now the father of the girl has to return part of the dowry which has been paid to him for his daughter. But in the meantime the father of the deceased wife has died too, and his eldest son has become his heir. The husband of the dead wife goes to this man, the brother of his dead wife, and wants his cattle back. But this man denies knowing anything about the matter, pretending his father did not tell him before his death. They therefore go before the king, who decides: the heir has to give his brother-in-law another girl instead of the deceased one; and in return the brother-in-law is to give the heir five five head of cattle, which is about half the usual price for a wife.]

V. HISTORICAL TRADITIONS.

36. Nyadwai.

Ná riŋ mēko, chwólá Nádwai, ní māyọ rech. Ka rech mēko dyéré rén, jal mēko níng ba Ogam. A kōbì Ogam kine: kipaño? Kine: baŋe ná riŋ? Kine: ó' rón yí mēn? Wije duŋn! Kine: dōch yāu. A bēdē.

Nádwai a rōne, Ogam ya Mānō. A líní kine: Nádwai rēnó. A kōbì kine: búh! Ko: a pēl Ogam! A kōbì Nádwai kine: dwai Ogam! A dwái, a tōŋé kī dōk, a gēri pāre, a nōmī mán, ka pāre dōnō. Ka e nwólí nwól mágír. A chwólé, a nāgé kī nwólé bēn yí Nádwai, a paŋí pāre pēn.

A certain prince called Nyadwai, was fishing. And he wanted a certain fish, the fish of Ogam (a fish which Ogam had caught). Ogam asked, "Why (should I give my fish to the prince)?" The people replied, "Is he not a prince?" Ogam said, "By whom will he ever be elected? He has such a big head!" The people replied, "Well, all right (do as you think best)." He refused.

But Nyadwai was elected king, while Ogam was at Manyo. There he heard the talk, "Nyadwai has been elected." When he heard it, he said to himself, "Dear me!" (But Nyadwai) said (to himself), "This cursed Ogam!" Some time later Nyadwai sent word, "Bring Ogam!" Ogam was brought; the king gave him cattle, built him a village, he married a woman, and his village became large; he got many children. But one day he was called by Nyadwai, Nyadwai killed him and all his children, and he destroyed his village.

37. Golit.

Ná riŋ Golit ka e bēnó, ka pēka wiy Pijo, ko: ya dwata yey nam. Ka jāne lāgō¹ e kyedō kine: nam yeje kōnō kī yá! Kine ya kyet. A mājí dān; a witi yaŋe pi, a kēdē, a pēka yey nam bē mājí kī dōk. A mān wāde, a māgé je bēn, a kēdē; a giti Lwandēn, a māgé gōn, a kōl deān pach bēnē, a kālí jañ Nōk a chíbì gō ka, a gērē pāre Néjōk, ní kábō kī dō tēro.

The prince Golit came, and settled at the mouth of the river Pijo; he said (to the chief there), "I want to settle (on the island) in the middle of the river." But the chief who ruled there refused, saying, "I myself like the island in the river, I refuse!" Then the prince gave him a man (slave), and on that the chief sprinkled the boats with water (that is, gave them permission to go on the island). The prince went on the island, and settled down there to steal cows. He sent his son to capture people (and their cattle), he captured all the people

¹ instead of the usual *yí*.

² "the chief of the magistrate", i. e. the ruling chief.

there, and after that went to Lwangdeng, and captured this village, he brought all the cows into his village. After that he brought Dinkas of Ngok,¹ and settled them in the place (of the village Lw.), he built them the village of Nyejök; and those people too used to steal the cattle of the people.

38. Nyimo.

N̄a riŋ N̄imo, gē ki n̄a riŋ m̄ēko, ka gē n̄i chwol, ka gē n̄i ryēch,² ka loḍe wēi gēn, ka loḍe N̄imo n̄i k̄ap, kape yi n̄a rān eni. Ka N̄akwach e wērò, ka n̄i dōgo kēte.

Ka p̄arē kyē, á tād̄ir, Otudi, pa wāt N̄akwach. Ka e jāgo e d̄ēch, dē ba war, ka dōge n̄i k̄ap yi n̄iwēn; a kōb̄i riŋ k̄ine: ɥ t̄ich adi? A t̄ōte ki b̄ān m̄ān̄n̄ò, m̄en gēne re, k̄ifa ka b̄ōkē; go³ n̄i k̄òn gò³ én.

The prince Nyimo was, together with another prince, invited to a meal. They had their clubs with them, and (in the course of the festival) the club of Nyimo was taken away from him by force, it was taken away by that other prince. When his father, king Nyakwach (who was also present at the festival) saw that, he was very angry,⁴ and he went home alone.

He built for his son a big village, Otudi, this was to be the village of the son of Nyakwach. And he (the son) reigned well, but he was a coward. His cattle used to be robbed by his brothers. The king said, "Ah, what is to be done?" He gave him a great number of slaves to protect him, on account of his fear. They were to help him.

39. Nyadoke.

A rōn N̄ad̄ókē, a jāgē, a kōb̄i k̄ine: ā, ya gēra f̄ara wok! A gēre p̄ar P̄āb̄ò. Weya b̄ēd̄ā bute D̄on! A gēra p̄arē D̄on. A b̄ēt gen ki D̄on̄o, a jāgē, a n̄i n̄āḡi lyēch, a n̄i ch̄ām̄a yi D̄on̄o, a n̄i kw̄ach̄e yi D̄on̄o. Ka D̄on n̄i t̄ōte lyēch, a b̄ēda rān (r̄ān) D̄on̄o. Ka n̄i t̄ōk k̄ot, ka D̄on n̄i t̄ōjo ki jam̄a, cham̄i k̄a wak, ka k̄ot n̄i m̄òk̄ò. A n̄i k̄on̄i b̄ur, m̄en ch̄ek lyēch, ka lyēne l̄úḷó ȳèy b̄ur, ka D̄on̄o n̄i ȳān, a ch̄ōga rān d̄och.

Nyadoke was elected. While he was reigning, one day he said, "Well, I will build my village in the bush!" He built the village of Pōb̄o. Again he said, "Let me reside beside the Nubians!" He built a village in the Nubian country. He lived together with the Nubians, being their king. He used to kill elephants, the Nubians used to ask him for the elephants' meat, he gave it to them, and they ate it. So he was the king of the Nubians. — When the Nubians are without rain, they are accustomed to put on all their adornments, and go out into the

¹ *N̄ok*, A Dinka-District south of the Sobat.

² "and they were called, and they were invited."

³ *go* relates to the slaves, it has therefore the

meaning of a plural.

⁴ because his son allowed his club to be taken away from him.

bush; then it begins to rain. — Nyadōke used to dig holes for catching elephants, and the elephants tumbled into the holes. Thus the Nubians were satisfied, he continued to be a good king.

40. King Dokot.

Riŋ Dókòt ká è m̄n̄d, m̄n̄d fōŋe Dōn, ka ḡāl yi Dōn, Dōn ni r̄n̄d m̄l wiŋ kit. Ka e ko: búh, dē Dōn a ḡāl yán, y t̄ich ēd̄i? ǝ rei (rei) wá ṣàch! Ka ṣàŋ r̄ei, ka e ko: yey kit! Ka kit e yéch, ka ḡoḡo k̄n̄é f̄en. A māgi Dōn, a k̄l̄l̄ ḡon, a ḡ̄r̄i ḡo p̄aré, ḡo loḡo b̄an̄é; a ch̄ḡé n̄iñe f̄ān eni ḡo Adokon.

A k̄l̄l̄ m̄r, a n̄wan ḡo b̄wón̄, ka b̄wón̄ m̄ḡé, k̄l̄l̄ ḡon, a loḡo b̄an̄é, a ḡ̄r̄i p̄ach, ḡon Awarejwok. Ka Chól̄l̄ k̄ōb̄o k̄ine: a r̄āpe n̄o, a rich m̄n̄? A ko k̄ine: búh! K̄ine: Chól̄l̄, b̄en̄é kw̄p̄i àn̄an? A kw̄n̄ m̄r, a t̄en ḡo n̄am, ka Chol̄l̄ e wan k̄i yù m̄r k̄i b̄ōle p̄aré.

Pay m̄zko chwól̄l̄ On̄ḡḡo, ka Chol̄l̄ ni k̄ēt̄o k̄i j̄ur, ka Chole ni chȳt̄i. Ka r̄āp̄ e r̄on̄, Chól̄l̄ dē chȳt̄o; a r̄on̄ Akwot. Ka Akwot e m̄n̄o; ka l̄en chȳt̄e, ka e b̄n̄d, ka e ko: búh, wá ḡḡḡo d̄i? A b̄n̄é b̄ol On̄ḡḡo, a ch̄on̄i b̄āne Dókòt, a pyeje gin k̄ine: m̄r e t̄n̄é k̄en? A k̄ōb̄i jal m̄zko k̄ine: y t̄ich ēd̄i? K̄ine: y d̄wodi n̄am! K̄ine: búh, Akwot, d̄ē b̄ā ḡen? yi ky w̄an̄e k̄eje? A k̄ōb̄i k̄ine: yá b̄ā w̄an̄! K̄ine: n̄h! A keau ȳāŋ, a keau ḡen. A k̄l̄l̄ ḡōk, a mak ḡean̄ On̄ḡḡo, a k̄l̄l̄ ḡean̄ m̄zko, a m̄ḡé Wajwok, a k̄l̄l̄ ḡean̄ m̄zko, a māge yi Adokon, a k̄l̄l̄ ḡean̄ m̄zko, a k̄et̄i t̄zro gat, a l̄ām̄, a chwóp̄ ḡean̄. A k̄et̄i Akwot f̄en, a r̄on̄ ṣa p̄i, k̄á é chwón̄d. Ka Chol̄l̄ k̄ōb̄o k̄ine: riŋ t̄ōk, ba bi k̄ēt̄e! Ka chan̄ w̄an̄o mal, chan̄ e k̄ēch̄o, ka riŋ b̄zno, ka m̄r k̄l̄l̄ k̄i ṣa p̄i. A k̄ōb̄i k̄ine: t̄in̄ l̄en! A k̄et̄ l̄en, a m̄n̄ Dinj̄ol, a n̄ḡé, a m̄n̄ n̄wole, ka ḡok e k̄ōl̄ k̄i m̄n̄é. A m̄n̄a Aḡer, a m̄n̄i Chai, a m̄āk p̄en̄ b̄en̄e, a k̄ōb̄i Chól̄l̄ k̄ine: a r̄āpe n̄o, a ch̄ḡḡo k̄ip̄a l̄en? A ko: búh, kw̄p̄i, yina Chól̄l̄! A kw̄n̄ m̄r, a t̄en ḡo n̄am.

King Dokot went out to conquer, he went conquering into the Nubian country. But he failed to defeat the Nubians, because they used to escape upon their mountain. He said, "Why, the Nubians are too much for me! What shall I do? Well (he says to his people), make a pot ring!"¹ And a pot ring was made. Then he said, "Carry the mountain away!" So the mountain was carried away and put on the ground upside down. In this way he conquered the Nubians, he brought them (into the Shilluk country), he built them a village, and they became his subjects.² He called the name of this village Adokong.

He brought the silver pot³ and swung it against (the army of) the strangers; thus he conquered the strangers, he brought them to his country, and they became his subjects; he built them a village, this is the village Awarejwok.

But the Shilluks said, "What a king is this, that he is always conquering?"⁴

¹ a ring of grass, which is laid on the head for carrying water pots. The mountain was carried away like a water pot.

² This shows how Nubian colonies came into the Shilluk country.

³ This pot is said to be an old heirloom, it

was to be filled with "holy water" (*pi jwok*) which was used for different religious rites. The possession of this pot was supposed give fortune and victory.

⁴ The Shilluks were tired of waging war, or they were jealous of the victor, the king.

The king replied, "Why, ye Shilluks, is that your talk now?" He took the pot and thrust it (angrily) into the river. Thus the pot ("the way to the pot") was lost to the Shilluks in the front of the village of the king.

There was another village, called Ongogo; the Shilluks (of this village) fought with some foreign tribe, and were chased. Another king was elected, but again the Shilluks were chased. Then Akwot was elected, and Akwot went out to conquer (this tribe). But his army was defeated. When he came home, he exclaimed, "Why, what shall we do?" He came towards Ongogo, and the wives of Dokot, he asked them, "Where has the silver pot been thrown into the river?" Some man replied, "Why do you ask?" He said, "It is to be brought out from the river." The man exclaimed, "Oh dear, Akwot, is that true (is that what you are going to do)? Will you not miss the place where it lies?" The king said, "I shall not miss it." The man replied, "All right." They rowed boats, they rowed them towards the place where they were. Cows were brought, one cow was caught and given to the village of Ongogo, another cow was caught and given to Wajwok, another was given to Adokong.¹ Then another cow was brought, and the people went to the river, a prayer was spoken, the cow was speared (sacrificed), and Akwot went to the bottom of the river, he dived under the water; he stayed there a long time; the Shilluks said, "The king is away, he does not come back." The sun was rising, and when it began to sink, the king came from out of the water, he had brought the silver pot from the bottom of the river. He said, "Now raise an army!" The army was to defeat Dingjol (the Dinka country near Renk). They destroyed it, its children were captured, the cattle was taken away together with the women. He conquered Ager too, he conquered Chai (near Roseires), he defeated the whole country. When the Shilluks saw that, they said, "What king is that, that he is always continuing in warfare?" He replied, "Oh dear! is that now your talk, ye Shilluks?" He took the silver pot, and thrust it into the river.²

41. Nyakwach.

Riṭ Ṗakwach ka e jékò, ka wate Ṗadwai nḡgé kipa atèr; ka níwèn wate mḡne Ṗadwai nḡgé; ka e chwotò kine: wuna a yik níwà, bi tṛò! Ka tṛò bḡnò, é katò tṛnḡ; ka e buogò, ka chōga kal. Ka e chwotò kine: bi tṛò! Ka tṛò bia yig. Ka e ko: yā (yān) gól, á kidi? A chātu kinau? Kine: wò wèrò! yi nēka nò kī jē? Kine: erē (rēde) a ba nḡgé gēn? Kine: ba nēka kī atèr; gōle ka chyeta wa, a bāne nḡgá gēn. Kine: dúkī mḡkò³ ú lōne gēn kī jàgò, wa, wa nḡkè nḡgò! Paṭe en, a bāne nḡge gēn? Kine: nḡ, é, dach! Wiy gól gēn a faṭe fēn. Kine: Ṗakwache, a bāni chōn kī jàgò. Wò tṛ an y chōl yi mēn? A dwok tṛò.

¹ The cows were offered as sacrifices, one by the village Ongogo, and so on.

² From that time the silver pot is irreparably lost to the Shilluks.

³ "some to-morrow", that is, in future time.

A kōbī Nakwach kīne: gér fén kī dōch. Ka namāta, wate níwá, chwól ga na rít. A chwólé gē (gī) Bachōdō; a kēt gen (gīn), a yēn kélé gin, a kwane kwi gin, mōk jāk gēn kī Bachōdō.

Ka jal mēko e kēdō kēte, ka bane rít ní yājē, ka kur ní kâlē, ka ní chōl. Ka ní chika kānō, ka ní chōl. A būt ko (kōr) na rít, ka e ko: búh! u tīch adi? ē dōch yau! A chika kānō kī kur, a māk dōk yī rít, a kōl gē Bachōdō, ka pach e dōnō é tūu tūu.

Ka wāde nāl duon ka e kēdō, ka dōk yōdē yī tār, ka dōk kójé. Ka rít e fēchō kīne: dōk erē a kōl? yik Nakwach. Kīne: búh, u nāl a gwok edī? ē, kwofē rach. Dōch au, wei kēdē gen.

A kōlé gen, a pēche wiye kīne: dōk kōl gē kén? Kīne: kōlá Bachōdō. Kīne: ō! a chonī wāte, a kōpī gin kīne: nan nāl enī! A kēt jē, a chēte, ka e reño, ka nan an ní wītē re, gō ní kēlé kēlō; ka ní pādo, ka gō ní kōpē kīne: rān! A bēn nāl duon, a kēle gon, a nāgé gon. A bēna pach, a pyey gen kīne: yā (yān) gōl, a kīdī? namāyo e tije wun edī? Kīne: ē nēk! Kīne: yī mén àn? Kīne: yī nāl duon. Kīne: búh! wādd a tōnūn? Ka e dwoōdo, ka ká wot, ka e rījō; e fa chāmō kī gin cham, e ywōnō. A bēnī wōk, a chonī gin, a kōbī kīne: nāl, bang yin a nēk wāda? Yī u chōk, gól nāgi tōn! Chwólá yín a rei nāl nemāyó, dē ē tōn! Ko: ō, chwólá yin nāl duon, a yeji dīde kwop! ē, yī rach. A kētī yī dōk, a ní kōchī gin, gin ní kōlō pān akyēlō, a gin ní kāng.

When King Nyakwach reigned, he killed the children of (his brother) Nyadwai, because he feared their enmity; and his brothers who had been born by the women of Nyadwai's village, he also killed. Then he called out, "You, who are my real brothers, you people come!" The people came carrying their spears. When Nyakwach saw that, he was afraid and remained within his enclosure. Again he called out, "Come, you people!" And the people came to him. He asked them, "My children, how is it that you are walking thus (armed)?" They replied, "We are angry, why do you kill people?" He answered, "Why should I not kill them? I killed them because of their enmity, (and do you not remember that) their family chased us away? Therefore I have killed them. If at a future time they should have come to power, surely we should have been killed. Is it not for this reason that I killed them?" The people replied, "Well, eh, all right, their family has perished." Again they said, "Nyakwach, you formerly refused to be elected as king.¹ By whom should we have been avenged (if not by you)?"

The people returned home. Nyakwach said, "Restore the town well; and my nephews, the children of my brothers, shall be called 'children of the king'." He called them (his nephews) to Fashoda.² They went, and he picked some from among them, and the rest he took to be chiefs of Fashoda.

A certain man (one of these nephews of the king) went one day and slept with

¹ This seems to point to the preceding story.

² The chief town of the Shilluk country, and residence of the king.

the wives of the king. He paid the fine for adultery. But again he did an evil thing, and had to pay a fine. At last the king got tired of this, and he said, "Why, what is that? eh, never mind!" When this man once more did mischief, the king had all the cattle of that (man's) village seized and brought to Fashoda; so the village was left without a single cow.

The eldest son of this man (of the evildoer) went and found the cattle (of his father) in a pasture.¹ He separated those belonging to his father from the rest and drove them home. When the king heard that the cattle were away, he asked, "Why have the cattle been taken away?" So said Nyakwach. (When he heard that this same man's son had taken them) he exclaimed, "Why, what shall we do with this boy? eh, his affair is very bad! Well, never mind, let him go with them."

When the boy came home with his cattle, his father asked him, "From where has the cattle been brought?" He answered, "I have brought it from Fashoda." The father said, "All right." He assembled his sons and told them, "Kill this boy!" The people went away, they chased him, he ran away. And the pursuers came close to him, they were just near enough to stab him, then the boy (stumbled and) fell down. They told him, "Run!" (They did not want to kill him). But his eldest brother stabbed him, and killed him. When they came home, the father asked them, "Children, how is it? How did you deal with your brother?" They said, "He is killed!" The father asked, "By whom?" They answered, "By his eldest brother." The father exclaimed, "Why, my son has been killed by you?" He rose up, went into his hut, and remained there. He did not eat any food, he wept. And he came out again and assembled his sons, saying to the eldest, "My son, is it not you who killed my son? Your descendants shall always be killed by the spear! I thought you would protect your brother, and you have killed him!" Again he said, "Oh, I thought, you, the eldest one, had a heart which was wise! no, you are wicked."

Then he went to the cattle, he separated them: some he brought to another village, and some he hid.

42. The False Prophets.

Wan a bēni rōr, ka ge chōn; rān akyēlō chwōla Okwā, rān akyēl chwōla Dāk, rān akyēl chwōla Nīkānō. Ka ge bēnō, ka Chōlī nī kwāchō, chwōla rīt; kī yī rīt Ku. Ka tērō chōnō, ka ge kēdō Bachōdō, ka rīt e ko: būh! ɥ rōr ūch edī? Ka ge kēdō, ka bāne rīt kápé, ka rīt wīje mūm, ka rīt e nānō; ka dōk kápé, ka rīt chunē rēnō, ká è wējō kī mwoł, ka atzgo gōdē yēdē, ka gyzlō bōdī bāde, ka otyen kīte chine, ka tōn kwān, ka toch kwān, ká é kēdō, kēi yī gin. Ka jal a Dāk gōjē mach,

¹ where they had been brought by the king's people.

ka paŋi pen, e ɬɛ; ka jal a Okwā ka kəl, ka e ɬɛ; ka jal a kōbī Nikaño, ka e pāw, é tənā yinò; ká bāl gəch, ka tərɔ shōnɔ.

Ka wudo chōdɔ, ka byel e wānɔ, a māk Cholo yi kəch; a keŋi tərɔ pōŋe Nuar, a neau tərɔ byel Nuar; ka Cholo nī pōtè yi Nuar key kəch, ka Cholo ko: kwə ywach yi kəch, ka məkɔ nārɛ nī luòkì. A chyek byél, a boŋi tərɔ tɛ.

At a certain time the "kings" came, they used to dance (the dances of Nyikang); one "king" called himself Okwā, one called himself Dāk, and the third called himself Nyikang. And they came (into the villages of the Shilluks); the Shilluks used to pray to them, calling them "king", — it was in the time of king Ku —, and the people danced.¹ They (the "kings") went to Fashoda. The king said, "Why, what is the matter with these kings?" And they (the would-be kings) went, and took the wives of the king by force. The king was much perplexed, he was in great confusion. They stole cattle too. Then the king became very angry, he sang a war-song early in the morning, he tied his bead-necklaces round his neck, put his arm-rings on his arm, fastened bells about his wrist, he took a spear, he took a gun, and he went, he went towards them. And the man who called himself Dāk he shot with the gun, he fell upon the ground and died. And the man "Okwā" was speared, and he died; the man who was called Nyikang fled, he turned towards the bush. Then the drum was beaten, and the people danced (for joy).

(About this time) a north wind blew, and the dura was burned, the Shilluks were seized with hunger. The people went to the Nuer country, to buy dura of the Nuers. And the Shilluks were beaten by the Nuers, in the time of this strong famine. The Shilluks say, ("In this time) some were starved, and some gave away their children for dura." — But when the next dura-harvest was brought, the people were relieved.

[In the first part of this story it is related, how some impostors pretend to be the ancient kings, who have come into this world again; the people believe in them and pray to them, and the "false prophets" take advantage of this to rob the people, till their proceedings are brought to an end by the king.]

43. The Prince who refused to be King.

Nā rān duŋ, chwəla Alékè, ka dwai yi y rən, ka e ban, ka tətè, a kədɛ, a pāŋ pōŋe Dən kī niwən. Ka gɛ nī rəddɔ (ɾəddɔ) kɛ gɪn chām; nan nal ɬɛŋ nī kōpè tənə pī. Ka na riŋ məkɔ nī kyədɔ kɪn: wai bədɛ. Ka gɛ didɔ kī kwofe Dən; a bənə pach, a gɛddɛ kī fārɛ, a chāgi fārɛ gɪn a Pwot. A pāka pen. A kōbī: é, yā kyèt kī jāgɔ, ba dwata yān. A rən (ɾən) wādɛ, a jāgɔ yāu. A ɬōmī lɛke lyech, a ɬōmī

¹ Thus worshipping them.

gyelo. Ka riŋ e wērò, ka nùk kâl gé gîr, ka ðok chòl ga pyār anwen, kî jè gá pyārò; riŋ kèch; a ðwòk chwak, a chíke chòl ké ðòk, kî jè, a kòbî riŋ kine: wei bēde, tūnà yè kēr.

The eldest son of a king whose name was Alēki, was brought to be elected king. But he refused, and when he was informed secretly that they were going to elect him by force, he went away and fled to the Nubian country, he with two of his brothers. And (during their flight, or in the Nubian country) they used to pound dura for food; the youngest of them was told (compelled) to bring water. (When they had gone) one prince (in the Shilluk country) said, "Let them stay there (in the Nubian country)." And they learned the Nubian language.

He came home again, and built himself a village, which he called Pwot ("beaten"). He settled there, but he still continued saying, "No, I refuse to be chief; I don't want to." So his son was elected, and he reigned. He carved bracelets out of elephant-tusks.¹ When the king (at Fashoda) heard this, he became angry, and he sent an armed body to him, a great one. And he (the prince) had to make amends with fourteen cows and ten men; for the king was very much offended. Again an ambassador of the king was sent to the prince, asking for more cattle and men as compensation. Then the king said, "Now let him alone, the reason for his being so haughty as to cut ivory-bracelets was his wealth, and we have taken that from him."

44. The Cowardly King.

Jal m̄kò Akúnò Bākò, ka e b̄nò, chama riŋ, e chyēk, ka Cholo yēi, m̄n an ka b̄da riŋ anan; wa yēi kî ɛn. Ka jal m̄kò kyedò: é, fate riŋ! A rān ānò? A chyēki nau, yá kyēt! Ka jal ɛni e b̄nò, ka p̄ka tūn yō, b̄ lepe gòn. Ká gù lépé, ka Akúnò Bākò b̄nò, ka e buogo, ka e rēn. Ka jal ɛni ko: yi rēnà kē? Ma yi kōba yin, che yina riŋ? yi chyete nò k̄te? Ka t̄rò ko: à, wa ch̄n ènà yi d̄āne nau? Ka Akúnò-Bākò e b̄nò, ka tōnà fān, ka ye yíyí. T̄rò kudi yau. Goy tōm! T̄rò kudi yau. Ka jāgò kōbò: gōne wunò! Ka wunò gōn yañ t̄pò. Ká é rēnò, ka Cholo n̄z̄to: á, fate riŋ! Ka Cholo ko: nek! Ka tōnà yino, a p̄r.

A man whose name was Akūnyo Bāko, came and wanted to become king. He was a short man. The Shilluks consented, "This man shall be king now, we are satisfied with him." But one man refused, saying, "No, he is not a king! What kind of king is he, this short man? I protest!" This man came and sat down on the side of a road, to lie in wait for the new king. While he was lying in wait for him, Akūnyo Bāko came. When he saw the man, he was afraid and ran away. The man asked, "Why do you run away? Was it not you who said,

¹ Formerly only the king was authorized to wear ivory bracelets.

he wanted to become king? What is chasing you?" When the people heard this, they said, "Ah, shall that man (this cowardly king) bring evil upon us?" And Akunyo Bako came, he turned towards the village, and he behaved like one possessed by a spirit.¹ But the people remained silent. Then he said, "Beat the holy drum!" But the people remained silent. One of the chiefs said, "Loosen a rope!"² And a rope was loosened by a child. When he saw that, he ran away. And the Shilluks laughed, "Indeed, he is not a king!" The Shilluks said, "Kill him!" He ran towards the bush fleeing.

45. Queen Abudok.

Ken Dókòtì ka feni e bédò e bu rìt; ka Cholo wiye mùm; rìt bogon. Ka t̄ro b̄no yi Abúddòk, ka e ko: é wiye won a mum yi bȳne rìt. A kōbì kine: kwānì rìt! A kwānì, a r̄nì. A k̄dò, en Abudok, a dwai t̄ro, a m̄jì, a wúall, a p̄gí yete t̄p; ka a t̄me duon, a p̄gí, ka at̄ep e ch̄d̄gò, e ba pañ. A k̄l at̄em t̄ro, a p̄gí, a p̄nì; a k̄tì Bachōdò, a wei go feni. A kōbì kine: é, Cholo y n̄nì yi kwa rìt. A b̄ne n̄ne kwa rìt. A kōbì: é, kwa rìt r̄ y l̄gò m̄gò, ka n̄i ḡdì k̄i b̄te p̄rt, f̄rt n̄i doyi d̄yò, ka e n̄n̄. U n̄en bat k̄no, y n̄en p̄l. A b̄ne nwolì a n̄n̄. — Kwon Abúddòk.

In the time of Dókòt the country was without a king. And the Shilluks did not know what to do, because there was no king. And the people came to (queen) Abudok, saying, "Alas, we are in confusion from not having a king!" She said, "Take this one (pointing to one of her younger brothers) for a king!" So he was taken, he was elected. Abudok went away. She brought seeds of the water-lily, spread them out in the sun, and ground them. She put them into a bag, the bag was very big, so that, when she put the seeds in, the bag remained unfilled. Then she brought a small bag, poured the seeds in, and it was filled. Now she went to Fashoda with the bag, and put it down there. She said, "Ah, the Shilluks will be decreased by the descendants of the king. In future time the descendants of the king will become many. She said again, "Eh, the descendants of the king will be like a sickness (to the Shilluks), if they build their village beside your (the Shilluks') village, your village will become very small, it will decrease. But they (the royal family) will become many, just as the branches of the calabash plant become many in the bush." Therefore the descendants of the king have become so many. — This is the story of Abudok.

[Explanation given by the man who told this story: "Abudok was a bad queen, and the Shilluks did not like her; they wanted a king. So Abudok presented to them one of her two younger brothers, whom she raised (educated), saying, "Take this one for your king." Abudok went away

¹ When the new king is elected, the spirit of Nyikang takes possession of him; this is manifested by a shaking of the body, singing, etc.

² loosen a rope to thrash him!

angrily, she collected certain seeds, dried and pounded them, and brought them to Fashoda as a symbol, to show the Shilluks how they would be surpassed in number and in power by the descendants of the royal family." This story again shows that the royal family is not originally Shilluk, but of foreign origin. — But perhaps it was simply because she was a woman that the Shilluks did not want her to rule them. In the list of kings given by Banholzer Abudok is omitted.]

VI. WAR STORIES.

46. War.

Ka wo wēlo, ka wo nēnā kī yǒ, ka jē dwogo, ka wo wanō yǒ, ka wo yǒtē jal mēko, ga lyau, lyawe len, ka e ko: wu kǎla kēn? Wo kǎla fōte bwoñ. Kīne: wun a ya kēn? Kīne: wa yā Penidwai. Kīne: fān ānō? Wo ya pache Chén. Kīne: yi Agōdō? Kīne: āwó! Kīne: dōch! A kǎl wón, a chip wón pach mēko, Duwāt, a kǎl wón Agōdō, a yǒt jāgo, a nute yi wón kǎ dyèl, a luòk wón, a nēnā kī Bukyēn, a bēna duki, ka wo wanō kī bōrō, a nute yā kǎ dyèl; a bzt tēdi yau.

A kewu len, a ket tēro, a kēte len kī Aṣāro, a nāk Chólō yi bwoñ, a chyete tēro, a witi bwoñ Tūñō. Ka Gokwach, jāgo é yòmō. Ka chip fēn yi bwoñ, kīne: dōch yau, wa fa wāt. A duk bwoñ, a tōña kī bōle Nelwāk, tōña mùchō, a buti kī mùchō, a nāgé, ka chyete nam, e gīr.

A bēné, a pēké Óbān, a bēdi yau, ka nēke dwat adek, a kēte, a tēbē Tūñō, a nāgé gōn, a māgé gōn, a dwógé, a tōngē Tāro, a māge Tāro, a bēné, a tōñ Kō-Bèlū, a māgé jē, a giti Wū, a māgi Wū, a giti Nōk, a māgi Nōk, a dwogi Nōk, a pēki Winahwal.

A dōgō fōte Jon, a jādē, a dwógé, a pēke wiy Pich, a tēné pach, a pēka Tedigo, a yōmé Deṣim, a gwaje kī dok, kǎ jē. A kēlo, a dōgi Paḍean; a tēbē Dinjōl, ka Dinjōl é yòmō. A māge gōn, a māge nwole gōn, a kēlé. A māge Mwomo, a dōñ pōte Chōl, é tīgō yi rājō (rājō), dyel bogon, ḍean bogon, giēne bogon, byel bogin, pyen bogon, kwot bogon, wot (rot) bogon, lwak bogon; pen é dōñō, é nūāñ yi rājō.

A rōñ riṣ, riṣ Akol, a kēte len, len Gēr, ka Lwak chēte. A bēn bwoñ, Alanṣār, a tēbe riṣ, a māgé gōn, a kēte jē Bēl, a chōge kún ān, a dōñ riṣe Kū, é jādō, a bēn Lir, ka gyēne kǎlé, ka ḍean kǎlé, ka dyel kǎlé. A jāge riṣ Kū kī jāne dōch; ka dok é nēnō, ka gyēnō nēnō, ka dyele nēnō.

A līne kwop yi bwoñ mēko, a bēnō, yi ga bwoñ mātēk, yé bēnō, yé kētō kǎ Alanṣār, ka Chōlō nētō; kīne: nīnē ānō? yi ga Tūrūk, ge kī Nīnēlēt,¹ ye Alanṣārō nēkē nāgō.

Yik bwoñ mēko kǎlā wak, yi ga Bākādī;² ka Bakadi bēnō, ka tōña gat kī Tōbēt; a tōñ gat, ka Chōl reña pach.

Ka tēro dwogo, ka kwop līn: Alanṣārō nāgō! Ká bāl gōch, ka Chōlō chōnō bāl; chūne mīnō. A bēn Turuk, a fēka fēn.

We were travelling, we slept on the road, and when the people (whom we had sent to look for the way) came back, we (found out that we) had lost our way. We found a man, a spy, a war-spy. He asked, "Where do you come from?" We answered, "We come from the country of the Shilluk people." He asked, "From which district (of the Shilluk-country) are you?" We replied, "From Penidwai." He (asked), "From which village?" We (replied), "From

¹ that is, English.

² The Abyssinians.

the village Chen." He said, "Do you belong to Agōdo? We replied, "Yes, we do." He said, "All right." He took us and brought us to some other village, Duwat, then he brought us to Agōdo. He found out the chief, who (received us and) killed a goat for us, and then he accompanied us. We slept at Bukyeny. When the next day came, and it had become afternoon, he killed again a goat for me; the people (my companions and I) sat down.

A war signal was given. The people went, and there was a fight at Atāno, Shilluks were killed by the strangers, the Shilluks were chased throughout the country till the strangers came to Tonga. And the chief Gokwach surrendered; he was left alive by the strangers, they said, "All right, we are friends." The strangers turned back, and marched straight towards Nyelwāk. There they turned on an island (in the Nile), and while they were sleeping there, many of them were killed by the Shilluks, and many too were chased into the river, a great number.

After that they came and sat down at Obang; they remained quiet there for three months, then they went and attacked Tonga (again), some of the people they killed, and some they caught as slaves; they returned and marched towards Tāro; they captured Tāro and came marching towards Khor Filus, they caught people there; they came to Wū, they captured Wū, they arrived at Ngok and captured it; from Ngok they returned and sat down at Winyalwal.

They returned to the Dinka country, but there they had no success, and so went back, and sat down at the mouth of the river Pich. They turned to the next village, and then went (across the river) to Tedigo. The chief Detim surrendered, he paid tribute in cattle and men. From there the enemy turned back to Padeang. He cheated (the Dinka chief) Dingjol, and Dingjol surrendered. He was killed, together with his children. The enemies went away and captured Mwomq. While they remained in the Shilluk country, the country suffered very much, there were no goats left, no cattle, no fowls, no dura, no clothes, no shields, no drums, no houses, no cow houses; the land was ruined to exhaustion.

In that time a king was elected, king Akol, he fought a war, the war of Ger, and the people of Lwak (with their king Akol) were chased. Then came the strangers, the Ansars,¹ they outwitted the king and caught him. They arrived at Bel, and remained there. The (Shilluk-) king Kū² continued reigning during this time. And the Lir-people³ came and brought fowls, and cattle, and goats. The king Kū² reigned well, so that the cows, and fowl, and goats became many.

About that time the fame of some other white people was heard of; they were coming, they were very strong white people, they came and fought the Ansars; when the Shilluks heard that, they laughed;⁴ and it was asked, "What is their name?" And they turned out to be the Turks and the English. It was said, "The Ansars will surely be killed now."

¹ the people the Dervishes.

² = Kur.

³ The Kordofan Nubas from Jebel Eliri.

⁴ for joy.

And again there came white people, from the interior, they were Abyssinians. The Abyssinians came, and marched towards the river, the Sobat; the Shilluks ran away to their villages.

And the people returned to their villages, because there was a rumour, "The Ansars have been killed." Then the drum was beaten, the Shilluks danced to the drum, they rejoiced. The Turks came and remained in the country.

47. Tribal War.

Kal akyel e bẓno bia pāl, ka kal akyel e bẓno, ka len kētō. Ka ḡān e kēl, ka ḡān nī fāḡō, ka ḡān mẓkō nī chīkī kēlō, bẓr (bẓdō) jē gē gīr, ka len rēnō, ka jē nēk chyẓ, ḡān chōp. Len dēn, tyēn a mān bia bē tẓrō ḡān, ka gē tẓrō pach. Bu ḡān ma kẓtē ma nī bẓdō wōk kī wgr. Jē nī bia bē tībō kī wgr. Jē nī lācha wōt kī yey hwōl.

One family comes and goes out into the bush, and another family comes, and they begin fighting. And a man is speared, and falls down; again another man is speared, (so they go on till on both sides the dead are) many. At last one army runs away: many people are killed, they are speared. Now the warriors scatter. The women come to carry the dead home. No one is left out in the bush during night-time.

(After a war) the people come to lie in wait during the night.¹ — The people are accustomed to urinate in the house, in a gourd.²

48. The War of Nyeker.

Jal mẓkō chwōlā Nēkēr, wade Dor, tẓk, tẓk, ka e kēḡō, ka tōna Tōngoro bē mānō. Ka Tōngoro nāḡē, ka gō māḡē. Ka nyē yī Yōdīt, ka e lōnō kī len, ka māna Dīnjōl, ka len chyẓt yī Dīnjōl; ka len gōché nam, ka len nēk; ka bia pach, ka e yēwō.

Some man whose name was Nyekēr, the son of Dor, was very, very brave. He went and turned towards Tongoro (in the Dinka country) to capture. He destroyed Tongoro and seized it (its people and cattle). And he was imitated by Yodit, he too raised an army and marched against Dingjol, but his army was chased by Dingjol, he drove the army into the river, so that they died. Yodit went home and repented what he had done.

49. The War of Deng.

Jal mẓkō chwōla Dēn, ka fāre ē kētō kī Duwāt; fa Ywōldīt. Ka lēn tīn, tīn Yōn, ka len e kētō, ka jē nēk ga pyāro. Ka Ojānō dwai, ka e tẓḡō, ka e ko: lēn a nī kẓta mwōl, kī mwōl chēt. Ka e mōlō, ka e butō kē yō, ka jē kā wōk, ka kōme

¹ This is blood revenge; if one tribe has more dead than the other, it tries to kill some people of the hostile village.

² for fear of being killed when going out.

gén pâr, ka gē nek, ka len kēta pach, ka e kztō, ka jē nek ga pyār aiwēn. Ka Dēn kwachō, kwachō len, ka tyek e bēnō, ka lōgō bān gōn, ka fān eni e chynō. Ka tyek chēte, ka gō nā gē; a kēdē, a tōna wok, fōte riē Jan.

There was a certain man with the name of Deng, his village fought with Duwat; the name of the village was Yweldit. The war began, it began at the village Yonj, the army fought, and ten men were killed. Then a Dinka man (a sorcerer) was brought, he made a charm, saying, "The war must be fought in the morning, early in the morning." So Deng arose early in the morning, and laid an ambush on the way; and when the people (the enemies) came out, he attacked them and killed (many of) them. The army of the enemy went back into the village, and when they came again, they killed fourteen men of Deng's. Then Deng begged, he begged for auxiliary troops; and an auxiliary army came. With them he went after the enemy, and the village (of Duwat) stopped fighting.

VII. TRADITIONS ON NĪKĀŃŌ.

50. Nyikang's Parents.

Oshyāñi ye Okwa, ye nōma nam kī mayi Nīkāñ, Nākae, na Ke. Ka jē nī kēta nam. Omya Nākae fana nāñ, bēdo kī dāñ. Ka jē nī tugo kwōme, kīne: wāñō yau! A kē Dāk, a kwāñ nā nāñ, a nāgē gōñ, a būl, a yāb, a kōbī Dāk kīne: á búlà yāñ! Kīne: è tēch yī edī? Kīne: a chāmá! Kīne: Nākayo, kwārd a chām yī kwāri! Kīne: a chāmē ren? Kīne: yu kēla kēñ? Kīne: ú námō! Kīne: é! yī lōñi yī ren kī chāmō, sha jē wōká nam. Ka dāñ mākē yī nāñ. A kōbī nāñ kīne: nam ba kēlī yīñ kēti! Dē fa mādo fī! Kīne: dí dēre! u ywōdā yīñ, yī búdā wōk yī kēlā kēlō. Yī fa nī nēnā wōk yī nī nōwla wōk. A tēñ lenō, a nī bēñ nāñ wōk, chē dōke kwāñō. Ka gē mākē nāñ. Ka chak māñō yī dāñō kī nāñ.

In ancient times Okwa (the father of Nyikang) married the (woman of the) river, the mother of Nyikang, Nyakae, the daughter of Ke. And the people used to go to the river. The brother of Nyakae was the crocodile, it lived with the men; and the people used to play on its back saying, "Our grandmother, eh!" One day Dak went, he took the children of the crocodile, he killed and roasted them. When the children were searched for, Dak said, "I have roasted them." Nyikayo (the brother of Nyakae) said, "How is that?" He replied, "I have eaten them." Then the mother of the crocodile said, "Nyakayo, my grandchildren have been eaten by your grandchildren." He replied, "Have they really been eaten by them?" He asked, "Where will you go now?" The woman replied, "I will remain in the river." Nyakayo said, "No, because you (and your children) will in your turn also be eaten by it (the crocodile), when the people (your children) come to wash." So the men now are caught by the crocodile. The crocodile said, "You (men) can never pass a river again, and you never will drink water from the river." Then Nyakayo (the man) said, "All right, if ever I find you (crocodile) lying outside the river, I shall surely stab you. You shall never sleep outside the river, you (shall only have sufficient time to) lay your eggs on the river bank." And a harpoon was made. During the time when the crocodile comes out of the river, the cows swim across the river; but (often) they are seized by the crocodile. This is the beginning of the enmity between man and the crocodile.

[Another Report on the Descent of Nyikang and on the origin of the Shilluk people, given in A. E. S. page 197:

In the beginning was Jo-uk (*jwōk*), the Great Creator, and he created

a great white cow, who came up out of the Nile and was called Deung Adok (*dean aduk*). The white cow gave birth to a man-child whom she nursed and named Kola (*Kolē*); Kola begat Umak Ra or Omaro (*Omaro*), who begat Makwa or Wad Maul (*wat māl*), who begat Ukwa (*Okwa*). These people lived in a far-off country, nobody knows where.

Ukwa was one day sitting near the river when he saw two lovely maidens with long hair rise out of the river and play about in the shallows. He saw them many times after that, but they would have nothing to do with him and merely laughed at him. It should be mentioned that their lower extremities were like those of a crocodile.

One day Ukwa found them sitting on the banks, so he came up behind and seized them. Their screams brought their father, Ud Diljil, out of the river, to see what was the matter. Ud Diljil, whose right side was green in colour and in form like a crocodile, whilst his left side was that of a man, protested mildly, but allowed Ukwa to take away his daughters and wed them, merely giving vent to a series of incorrect prophecies regarding them.

Nik-Kieya (*Nyakae*), the elder sister, gave birth to two sons and three daughters, and Ung-wad, the younger, to one son only, named Ju, or Bworo. The eldest son of Nik-Kieya, was called Nyakang (Nik-kang or Nyakam, = *Nikān*) and inherited the pleasing crocodilian attributes of his mother and grandfather. Meanwhile Ukwa married a third wife, whose eldest child, a son, was named Duwat.

On Ukwa's death there was a furious quarrel between Nyakang and Duwat as to who should succeed Ukwa. It ended by Nyakang, with his sisters Ad Dui, Ari Umker, and Bun Yung, his brother Umoi and his half-brother Ju, acquiring wings and flying away to the south of the Sobat. Here they found the Shilluk country inhabited by wicked Arabs, so they drove them out and founded a most successful Kingdom. According to their genealogy this would have been about 1200 A. D., or later.

Nyakang had a creative power which he used greatly to the advantage of the Kingdom. In order to people the vast territory more quickly, he proceeded to create a people from the animal life he found in the forests and rivers. From crocodiles, hippopotami, and from wild beasts and cattle, he created men and women. When these had brought forth many children, the parent stock was removed by death, so that the children might not know of their origin.

The new creation and their offspring form the Shulla race or common people, in distinction from the direct descendants of Nyakang's family.

The latter continue to bear authority and fill the priestly function to this day. All outside the royal and priestly line are accounted Shullas.

Nik-Kieya still exists. She never died and never will. The western part of the Sobat and part of the White Nile is her favourite abode. She often appears, usually in the form of a crocodile, but at times in different forms and always in the river or on its banks. No sacrifices are ever offered to her. When she wishes, she takes what is required from among men and beasts; and when it is so, the people must not complain; indeed, it is an honour when Nik-Kieya is pleased to take her sacrifice of man or beast from a family.]

The Origin of the Shullas¹.

By Dr. T. Lambie, of Doleib Hill.

Nyikang, Duwad, Ju, Okil, Otin, and Moi were the sons of Okwa. Okwa was the son of Omara from heaven. Nyikang's mother was Nyikaya, Okwa's other wife was Ungwet. Nyikang and Duwad were twins, they lived far away to the south. Okwa was lost and his village was deserted, so the people asked, "Whom shall we elect king?" Part of the people said, "We will elect Nyikang," others said, "We will elect Duwad," so it came to pass there was war and the people were divided. Nyikang came and turned aside to the country of the Dim, and there he married the mother of Dak, and Dak was born. Dak was wicked and killed some people of the Dim, and the Dim said, "Booh! all the people are being killed!" So they agreed to kill him, saying, we will kill Dak. Another man, called Obogi, kept silence there at the council when they spoke, and when the people asked him, "Did you not understand our talk?" he said, "Ah!" like a deaf and dumb person. And they struck him and said, "This fellow dit not hear." Then Obogi went to Nyikang and told him about the plot. Nyikang replied, "Ah! very well, we shall see." So the father came and brought a wooden figure and put it up. And his son Dak played on the tom (stringed instrument), and when he had finished playing, he took off his bracelet and put it on the image in his house, and the Dim people came to his house and speared the figure. And when they thought they had finished killing it, they said, "He is dead, good!" They went away, and all the people came and began to lament saying, "Dak is dead." They killed a dog, and when they had finished, Dak came, while the people were dancing his funeral dance. Dak came in and saw them. And Nyikang said, "We will separate from you, we go to look for corn." So they came and stopped here in the home of the Shullas.

¹ i. e. Shilluks.

51. The Early Wanderings of Nyikang and his People. His Fight with the Sun.

Ka bɛn jɛ kàkɛ duɔn, fɔn ɛni ba Kɛrɔu, fɔn a bɛni Nìkàn; a dɛn gɛn, gɛ kɪ Dɛwɔt. A kɔbi Dɛwɔt kine: Nìkàn, yi kɛta kɛn? Kine: ya kɛta kún àn. A kɔbi: Nìkàn! Kine: lɛde nɔjɛ. Ka Nìkàn e lɛdɛ nɔjɛ, ka dɛkúgɛ, ká gù lɛnɛ Nìkàn. Ka Nìkàn ɔ bɛnɔ, a pyechi Nìkàn kine: á gɛ nɔ? A kɔbɛ kine: kɛt, é nɛ kón fàrɛ! A bɛn Nìkàn, a pɛka fɔtɛ Tùrò, fɔtɛ nɛyá Dák.

Ka Dák nɛ bɛdɔ wiy burɔ, é fɔmɔ tɔm. A kɔbi nɛyɛ gɛn kine: fɛn é tɛrɛ yi Dák. A kɛt nɛyɛ gɛn, a tyɛkɛ tɔn. A tɔtɛ Dák kine: yɛ dwoàtá nàgɛ yɛ neyɔ. A kɛt Nìkàn, a dwoi abɔbɔ, a yɛdɛ bɔbɔ, ka tɔtɛ chyene gɛn. A kɛt Dák, a fɛki kɛn ɛni, a tɔmɛ tɔm. A bɛn nɛyɛ gɛn, a kɛlɛ, ɛn abɔbɔ. Dák kɛta kal. A bɛn Nìkàn, a kɔbɛ kine: nàrà é nàgɔ yɛ nɛyɛ gɛn. Ka nɛyɛ gɛn e buɔgɔ. A kɔbi kine: é, riy dān chān dāwɛn! A rɛjɛ chān dāwɛn, a ywɔgɛ.

Dukɛ ká tɛdɔ bɛnɔ bɛne, gɛ gɛr, ka Dák bià wòk kɛ kál. Ka kɛta yi mɛdɔ. Ka nɛyɛ gɛn e rɛnɔ, ka ywɔk é rāmɔ.

Ka Nìkàn e ko: ya kɛdɔ! Ka e bɛnɔ, ka kɛla yi nam, nam mɛkɔ, chwɔlɔ Faloko. Ka jɛ pɛka nam ɛni. Ká dɛàn é lɔyɔ, dɛ Nìkàn, kɛfa wátɛ, wátɛ nɛ cháká chwɔbɔ yi Nìkàn; ká é kɛdɔ, ka kɛtɛ fɔtɛ chān; ka ójúl é kɛdɔ, ka dɛàn ywɔdɛ, kɛlɛ dɔ (dɔk) chān. Ka e ko: yá yáfá dɛàn. Ka Gáró, wɔt chān, ká é kɔbɔ kine: jál, yɛ yàpà nɔ? Kine: yá yàpà dɛàn. Kine: á dɛ mɛn? Kine: dɛ Nìkàn. Kine: dɛ bɛda kɛn? Kine: kálá fɔtɛ Nìkàn. Kine: é! paɛ! paɛ dɛ Nìkàn. A dúpɛgɛ, ɛn ójúl; a kɔpɛ Nìkàn kine: Nìkàn, dɛàn a yòtɛ wɔn; dɛ nál mɛkɔ, bɔr (bɔr), pɛrɛ Dák, chyene dá atɛgɔ. A kɔbi Nìkàn kine: tɛn lén, a yòt dɔk! A kɛt Dák, a mágɛ Gáró, a tɛyɛ gɛn fɛn; a nɔlɛ chyene gɛn, a kɛp yɛl wòk; a chyɛtɛ lén. A bɛn chān, a chyete lén Nìkàn, a nàgɛ gɛn; a bɛn Nìkàn, a kwan nɛrɔlɔ, à nɔwɛn chān; ká chān dɔgɔ mál. A kɛt Nìkàn, a kwánɛ tɛgɔ, a pwɔdɛ jɛ, a pɛrɔ jɛ mal.

A bɛn tɛdɔ, a bɛn wiy nam, ka jɛ dwoɔdɔ, ka gɛ bɛnɔ, ka gɛ wɔnɔ mánɛ nàm. Ka nam yòt, á tɛk. A kɔbi Nìkàn kine: gɔ kɛla kɛn? A kɔbi kine: á kɛdɛ? A wánɛ yɔ. A pɛrɔ Obɔgɔ mál; a kɔbi kine: Nìkàn, yá wɔmɛ yi chám. Chwɔbɔ yán ɛa tɛk. A kɔbi kine: Nìkàn, ɔ dɛ kún, ɔ kɛtɛ yi tɛk, ka yi kɛlɛ bán tɛk. A chwɔbɔ ɛá tɛk, a pyete tɛk, a bɛnɔ pách gɛ kɛ tɛk.

A pɛkɛ Achyete-guok, a yòt fɛn, ɛ da bwɔnɔ, a dúpɛk tɛdɔ lɛn, a pɛkɛ wiy Pɛjɔ, a pɔnɛ Dák, a pɔnɛ wiy Pálɔ. A kɛtɛ lén pach. A chyete lén, a kɛt tɛdɔ.

A gɛrɛ Nɛhuál, a gɛrɛ Pɛpwɔdɔ, a gɛrɛ Adúélɔ, a gɛrɛ Tédígɔ Pálɔ; a kɛt tɛdɔ, a gɛrɛ Wau, Ochɔrɔ, Pɛnìkàn Otɛgɔ, Akonwá, Mòrɔ, Óryàn; myere Nìkàn á tɔm. A kɛdɔ, ɛna Nìkàn, a kɔbi: é, Chɔlɔ dɔnɔ.

A jágɛ Dák, a kɛdɛ, a jágɛ Ódák, a kɛdɛ, a lɛt yɛnɔ, a tɔu. A mám tɛdɔ, kine; e gwɔk éál? A dukɛ Nìkàn, a kɔbi kine: kál dɛàn. mɛn yɛk gɛ tabate. A wímɛ, a

lóní Duwat kí jàgò. A rúmí, a lóní Bwóh kí jàgò; a lóní Dókù kí jàgò; a lóní Tugò kí jàgò; a lóní Okwón kí jàgò, a lóní Kúdù kí jàgò; a lóní Nakwachò kí jàgò.

In ancient times the people came to the country Kerau, this is the country into which Nyikang came. Here they separated, he and (his brother) Duwat. Duwat said, "Nyikang, where are you going?" He replied, "I am going to that place there." Again he said, "Nyikang, look behind!" And Nyikang turned round, and looked back, and he saw a stick for planting dura, which Duwat had thrown to him. When Nyikang came back to take it, he asked, "What is that?" Duwat replied, "Go, that is a thing with which to dig the ground of your village!" And Nyikang came, and sat down in the country of Turo. This is the country of his son Dak.

And Dak used to sit on the ashes of the village and to play the tom (a stringed instrument). But his uncles (the brothers of Nyikang) said, "The country is to be ruled by Dak alone? (being jealous of him). His uncles went to sharpen their spears. But it was told to Dak, "You are going to be killed by your uncles!" Then Nyikang went to fetch an ambach, he hewed it, and made for it hands (so that it looked like the statue of a man). Dak went and sat down in the same place again, and began playing his instrument. His uncles came and stabbed him — that is, the ambach statue; Dak went into his enclosure (unhurt). Nyikang came and said, "My son has been killed by his uncles." His uncles were afraid saying, "Let every man stay at home four days. When four days have passed, we may mourn him." The morning after four days were gone, all the people came (to mourn), there were a great many. Suddenly Dak came out from his enclosure and went to dance the mado dance. When his uncles saw this, they ran away, and the mourning was finished.

Nyikang said, "I will go!" And he came and went along a river, a certain river called Faloko. And the people settled on this river. Here the cow ran away, the cow of Nyikang, because of her calves, her calves used to be speared by Nyikang.¹ She went and came to the country of the sun. And Ojul ("the grey hawk") went to search for her; he found the cow among the cows of the sun. He said, "I am searching for a cow." Garo, the son of the sun, said, "Man, what do you search for?" He replied, "I search for a cow!" He asked, "What cow?" Ojul said, "The cow of Nyikang." Garo asked, "Where has it come from?" He answered, "From the country of Nyikang." Garo replied, "No, never! Here is no cow of Nyikang." He, Ojul, turned back and told Nyikang, "Nyikang, we have found the cow! among the cows of a certain man, he is awfully tall, just like Dak; on his hands he has silver bracelets." Nyikang said, "Raise an army, and find the cow!" Dak went and attacked Garo, he threw

¹ Whenever Nyikang came to a new place, he killed a calf.

him on the ground. He cut off his hands, pulled the bracelets off them, and chased the enemy's army; he came to the sun. But there the army of Nyikang was chased, and it was utterly destroyed. Then Nyikang himself came, he took an adze and aimed it towards the sun. He hit the sun, and it returned to the sky. Nyikang went and took the bracelet, with it he touched the dead of his army, and they returned to life.

The people came, they came to the head (source) of a river, there they arose and approached the junction of the river (in boats). They found the river full of sudd. Nyikang said, "Where does this come from? what shall we do?" Their way was barred. Then Obogo¹ arose saying, "Nyikang, I have finished eating. Spear me under the sudd!" He said again, "Nyikang, thus I shall part asunder the sudd, and if you come to any place where the sudd is, you just follow after it." So Obogo was stabbed under the sudd, and the sudd broke asunder, so they came to their place together with the sudd.

He settled (with his people) in Achyete-guok, but he found the country occupied by the white people, therefore the people returned to this side of the river. They settled at the head of the Pijo (i. e. *Sobat*), Dak passed on to Wij-Palo. The army went home (it scattered because the war was finished).

He, Nyikang, built the following villages: Nyelwal, Pepwojo, Adwelo, Tedigo, Palo. The people went on and built Wau, Oshoro, Penyikang Otego, Akuruwar, Moro, Oryang, these are the villages of Nyikang. Nyikang went saying, "Ah, there are still Shilluks left!"

Then Dak ruled, he went away;² (after him his son) Odak ruled, he went away² while hunting game. The people were perplexed, and they said, "What is that?" Nyikang returned saying, "Bring a cow, that we may make a bier." When that was finished, Duwat ruled after him; when he had finished, Bwoch ruled after him, after him Dokot ruled, then Tugo, then Okwon; then Kudit, then Nyakwacho. (For the complete list see page 135).

[A somewhat different report of this warfare is given by P. W. Hofmeyer in "Anthropos", 1910, V, page 382; it runs thus:

Nyikang heard of a country in which all ornaments and even the tools were made of silver. He made up his mind to go into this country with his sons and numerous armed people. The name of this country was wang garo i. e. the country where the sun sets and sleeps, and where the sun is so near that it may be seized with the fingers.

Nyikang arrived in the miraculous country; in truth, numerous cattle-herds were grazing here, and the young people were richly adorned with silver rings and silver sticks. Nyikang and Dag entered a hut, where a young woman was working. She was exceedingly beautiful; the Shilluk

¹ Obogo means "albino"; vide also page 157.

² i. e. he died.

heroes had never seen her equal. Dag asked the woman, whether she would like to marry him and go with him into his country. The woman was frightened, she sprang up, cursing the black fellows. But Dag replied, "Though we are black, and without silver ornaments, we shall show you that our arms are stronger than those of your men and that we may well venture to ask you for marriage." Thereupon the woman showed them the direction where her husband with his servants herded the cattle. Nyikang and Dag turned thither.

It was just growing dark and the herds were coming from the bush, the men with their costly silver ornaments following. Dag at once rose, went to meet them, and soon a great fighting was going on. The man who wore the heavy silver rings was defeated, and Dag stripped the ornaments off him.

In the heat of the fight and on account of the scorching sun all the Shilluks fell down. Nyikang ordered water to be brought, with which he sprinkled his fallen warriors, and they all came to life again. Even the sun he sprinkled that it might not burn so hot, and presently it ceased burning. Finally the Shilluks were victorious and drove away the cattle and men of the enemies. These people are the Quadshal (Kwa Jal).

When they had arrived in the Shilluk country, Dag once more proposed to the woman to marry her; but he was again rejected.

Nyikang offered the prisoners in his country cattle, but they declined. He offered them Shilluk women, but again they declined. So he gave them the privilege to seize and keep a number of Shilluk girls and to collect spears, sheep, and fat in the whole Shilluk country, as often as a new king would be elected. As this was a lasting privilege, they consented to accept it.]

52. Different Doings and Adventures of Nyikang.

Níkàñq ní ká (kédq) t̃àn gat. Ka j̃e mōkq ní b̃zñq, gé màyd̃ k̃i yei. Ka yei ní r̃óna f̃én. Ka ní t̃éd̃i Níkàn, ka Níkàn d̃álí, ka e b̃zñq, ka e ko k̃ine: Dāk, ya d̃álí ỹi j̃e mōkq. Ka Dāk e k̃éd̃, ka Dāk d̃álí, ka Dāk e b̃zñq, ka e ko: yá d̃ál ỹi j̃ók éñí. Ka Níkàn ko: é, ñàrà! g̃e di (r̃i) j̃e a ní w̃èi g̃én? K̃ine: é, yei ní w̃àna f̃én! A d̃d̃g̃í Dāk, a b̃zñ ỹi j̃ók éñí, gé màyd̃ k̃i ỹéí. A l̃qk Dāk e ók̃k̃, ka p̃z̃ka yey nam. Ka j̃ók éñí e b̃zñq, ka g̃e k̃àla b̃ùte Dāk; ka g̃e m̃ák, ka g̃e k̃it̃i f̃ach.

Ka j̃ók éñí e b̃zñq k̃i f̃ach. Ká w̃òt̃ g̃ér ỹi Níkàn, ka g̃e k̃ōb̃q k̃ine: Níkàn, b̃èné w̃òt̃i agak? K̃ine: w̃òte wa fa ní b̃èd̃d̃ ñàu. A k̃ōb̃i Níkàn k̃ine: é, de w̃òt̃ ní g̃ér ed̃i? K̃ine: w̃òte wa ní g̃ér k̃í d̃āñ! A kyed̃i Níkàn k̃ine: d̃āñ bogon. K̃ine: é, d̃āñ á g̃ér k̃í ỹi b̃èné! A k̃ōb̃i Níkàn k̃ine: é, bogon. A k̃éd̃, chw̃qla Ólól̃l̃. A k̃ōb̃i k̃ine: k̃àl̃ d̃āñ! Ka Níkàn é b̃àñ. A k̃et̃ jal éñí, a k̃àl̃i ñàre, a chw̃b̃i l̃àb̃b̃, a kyeri

wot, a chyek lābō, ka tyele wot tū gē. A kōbō kine: chunūn! A māgi nāre, a gēchī gòn kī àtāi, a tōwē. A kōbī Nikañ kine: búh! Kine: ē, Oloalo, kwofī rach! ere dāñ a nāgī? Kine: rēdē? Kine: ē, u chōk á gī fāré ànēn: ka nī kyere wot Nikañ, dāñ e nī tū kīfa Ólólól. A bēt tēro, a kōbī Nikañ kine: ē! Oloalo jēi u chōgē tū yī wōn eni. Ka Oloalo kine: dēdē (dē ere), u nyēn, ba tūmī.

A wēkē jame kwēr yī Nikañ, a nī kyere wot. Ka e ko kine: wot nī kyel kī aṙōjō nī tūñō, nī chām a wār, nī lāna wār, ē chāmō. Ka gōl akyēlō gē kēle bāñe Nikañ, nī chama chwai; ka gōl akyēlō chama riñō, gōl akyēl chama bāñe. A rūmī, mōk àn a tūm.

Ka Nikañ nī ka wi kyē, ka jē mōkō nī yōt gē tādō, jal eni kī nēmen. Ka Nikañ bēñō, ka gē nī rēñā nam. Ka Nikañ nī dālē, ka Dāk dwai, ká é bāñō; ka kwāch. Ka Nikañ e kēdō, ka nāre wēkī Dāk, chōl kēy maye Dāk. A yei Dāk, a kēdō, ka jōk eni yōdē. Ka gē rēñā nam, ka Dāk kēla nam kī yei; ka gē gēñō wōk, ka gē riñā nam, ka nāñ eni māgē, ka gō kītī yī yei. Ka e bēñō, ka ómēñ lúgá bāñē. Ka gē bēdō kī pach. E nīwōlē kī wādē. A kwālī rēi gēn, gē kī nēmén. A dōñ wāde.

A kēt dōge nam. A kēt Nikañō bē chēk, ka jal mōkō nī chōtī rēñ kī nam; nīñg chwōla ga Ochwā. A kēdō, ena Nikañ, a kónē jōch, jōch Ochamdor, a yieri gon, a kītī Odop, a kītī mōñ ópūn, kītī dōk odop, a māgē, a bēñā wōk, a dāñ. A bēñ nēmen bāñe. A bēda pach; a nī chāmō rōch, rōche Nikañ, a nī chām mōñ adāñ. A wēri Nikañ, a kōbī Nikañ kine: kyau kējō wiy Tor, jōk kùn chāmē kī jōp. A nī chāmī jōp. A kēt nēmén, a kōbī: tōtē yāñ kī riñō! Ka e wēñō kī nēmén, ka gē nākō. Ka gē nēlē nam, ka gēlō, ka gō mōge nam, ka gē kētī nam.

Ka jōk mōkō nī ká bē māi, gē bia kī Olam, ka Nikañ nī dālē, ka Dāk e kēdō. Ka gē romō kī gin; ka gē māgē. Nikañ ko: wēkī yan, ka Dāk é bāñō, kine: bāñā! Ka gē kālī Dāk, ka gē kēta fach, ka gē wēkī dōk dōñō; ka gē wēkī tōñ alōdō, gō nī gūtē deañ. Kāl deañ kī Bachōdō, gō nī lōgō mō gēn.

Ka jōk mōkō bēda, ga kwār bwoñō, ka gē nī kēdō, ka nī nā bañ; ka gē nī wēkī gyēñō, tyēñe a yōt péñ, ka nī kāl Nikañ kī Akuruwar; gē nī maki gyēñō, gō nī gach kī fēñ kī yey dōk. Chōtē, mōk eni á tūm.

Jōk mōkō ba yīt, gē nī kētī gē yī nam, yī nam Abūdōk; gē nī chami nīwōle par. Nam eni chwōlā Nēwēk. Ka Abūdōk e bēñō, ka e pēchō kine: wúnē jō kún? Kine: wó bá yīt. Ka Abūdōk kudo. Ka gē chāmō kī riñō; ka lwāñō nī pēka wiy riñō, ka jōk eni e bañō; e nōñō. A kōbī Abūdōk kine: wu rē a bāñ wún? Kine: wó bēkō. Kine: yī nō? Yī lwāñō. Kine: wí cháká nūwōñ! Kine: wō fa nī chāmō gin kwōmē da lwāñō. A kītī gen pach yī Abūdōk. A kōbī Abūdōk kine: wī chōk, wuna kwāre nūwōñ! A bēdē, ena bāñ Abūdōk, a wēkī kāl.

Nyikang used to go to the river-bank. And some people also used to come there, they were fishing in a boat, and suddenly the boat used to sink to the bottom. Nyikang saw it, but he did not know what to do (with these people),

therefore he went home, and said (to his son), "Dak, there are certain people, I do not know what to do with them." Dak went, but he too could not manage them. So Dak came home saying, "I do not know what to do with these people." But Nyikang said, "My, why did you let the people go?" He answered, "Well, the boat went down to the bottom!" Dak returned and found the people again fishing in a boat. Dak turned himself into an egret and sat down in the middle of the river. The people came and were driven to the side of Dak; so he caught them and brought them into a (his) village (settled them).

These people now lived in a village. And Nyikang was building a house. They asked, "Nyikang, are these your houses? Our houses (the houses of our father) are not thus." Nyikang replied, "Eh, how then are (your) houses built?" They replied, "Our houses are built with human beings." But Nyikang protested, saying: "I have no human beings (for that purpose)!" They replied, "Why, you have a lot of people here with you everywhere!" But Nyikang said, "No, there are none!" The man (the chief of these water-people) went; — his name was Oloalo. — (But he came again) saying: "Bring a man!" But Nyikang refused. The man went and brought his own son; then he mixed mud, he marked the place where the house was to be built, he prepared the mud and dug out the foundations of the house. He said, "Bring mud!" And it was brought. He said, "Stop now!" He seized his son and struck him with a club, until he died. When Nyikang saw this, he said, "Ah, Oloalo, you are doing a wicked thing! how can you kill that man!" Oloalo replied, "Why?" Nyikang said, "Well, it now will remain a custom of your village, always when a house of Nyikang will be built, a man will die because of Oloalo." The people remained there. Nyikang said, "Ah, Oloalo, your people will always die in building this house!" Oloalo replied, "Never mind, they are many, they will not be used up."

Nyikang gave him certain goods belonging to himself, with which to build the house (of Nyikang). And he said, "The house shall be built with a black heifer, which shall be eaten in the night; during the night it shall be eaten." One family — they are followers of Nyikang — eat the broth, and one family eat the meat, one family eat the meat on the skin. It is finished; this report is at an end.

Nyikang used to go to the river junction (of Sobat and White Nile), there he used to find some people who were cooking, a man with his sister. When Nyikang came near, they ran away into the river. Nyikang did not know what to do, and he called Dak. But Dak refused. He begged him. Then Nyikang went, and gave his daughter to Dak, as an indemnity for the mother of Dak. Now Dak consented, he went and found the people. They ran into the river, but Dak also drove a boat into the river and he drove them out onto the bank. They attempted to escape into the river again, but he seized the girl; he put

her into his boat and came home. But her brother followed her, and they both remained in the village. (Dak married the girl), and she bore a son. After some time they stole away, the man and his sister. Her son was left in the village.

One day Nyikang went to fish with a hook. And a man (below the water) always used to break the fish-hook in the river, the name of this man was Oshwa. He, that is, Nyikang, now went to dig out the joch-plant, the joch of Ochamdor, he twisted it into a rope and tied the fish-hook to it, he fastened a piece of bread to the point of the hook, and so he caught the man in the river, he came out — it was a man! His sister came after him. They remained in the village, they used to eat calves, the calves of Nyikang, and they used to eat the corn which was cooked for making beer. At last Nyikang became angry, and said, "Row this man to the place of Witor, a place where he may eat buffaloes." (He was rowed thither, and) ate buffaloes. His sister also went there and she used to say, "Give me some meat!" He became angry with his sister, and they fought. And (while fighting) they rolled into the river, they tumbled down a steep slope, and so went into the river again.

Some people used to go fishing, to a place called Olam. Nyikang got into difficulties with them, and Dak went. He met them, and they were caught by him. Nyikang said, "Give them to me!" But Dak refused, saying, "They are my slaves." Dak took them along with him and brought them into his village. He gave them big cattle, and the spear Alodo with which to kill the cows. — When people bring cattle to Fashoda it is their (these people's) property.

There were some people, descendants of the white men; they became slaves. They used to give fowls. They were people found in the country before Nyikang was brought from Akuruwar. They used to catch hens, and to offer them to Nyikang as a tax, in the middle of Dok. — That is all, this report is finished.

Some people were fishermen, they used to go to the river, to the river of Abudok, they used to eat the calves of hippos. The name of this river was Nyewek. When Abudok came, he asked them, "From which place are you people?" They replied, "We are fishermen." Abudok was silent. And while they were eating meat, flies settled on the meat; but these people would not suffer it, they were proud. Abudok said, "Why do you refuse that meat?" They replied, "We are afraid." He asked, "Of what?" They answered, "Of the flies." He said, "You are proud, are you not?" They replied, "We do not eat anything on whose back there are flies." These people were taken home by Abudok. And Abudok said, "Ah, you will continue thus! You are the descendants of pride." They stayed there, they became adherents of Abudok, he gave them a settlement.

53. The Man who sacrificed Himself.

Kɛɛ a bɛn Níkān, a kɛɛ Atulji kɛ wate bānɛ, a ywoda nam ɛ ríɔ̀ yí tɪk. Ka Níkān e jādɔ yɔ. Ka jal ma óbɔ̀gò e fɛchɔ kɛn: Níkān, yí rɛ chún? Yí jatɪ kɛ yɔ? Ye ko: áwó, yá jatɪ yɔ. Ka e ko: kɛɛ ya rúmɪ kɛ cham, yá ɪ bɪ, ka ya chwɔ̀p kɛ tɔ̀n, ka rɛmá mólá nám, tɪk ɪ chɔ̀t. Ka Níkān chwɔ̀bɪ jal ɛni, ka rɛmɛ mola nam, ka tɪk e chɔ̀dɔ. Ka Níkān yitɪ kɛ yɔ.¹

When Nyikang came, he went to the Khor Atulfi with his followers; he found the river was shut up by the sudd, so that Nyikang did not find a passage. And a certain man who was an albino,² asked thus, "Nyikang, why do you stop? Is it because you do not find a passage?" He replied, "Yes, I do not see a way where to pass." The man said, "When I have finished eating, I shall come, I will be killed with a spear, my blood will flow into the river, and the sudd will break away." And Nyikang speared the man, his blood flowed into the river, and the sudd broke away. Thus Nyikang found a passage.

54. Nyikang and the River-people.

A kɛɛa Níkān wak, a mánɪ, a yōde yɛt, rɪna wɔk yí lyɛk, a kōbɪ kɛn: jɔk, wei kátá (kétá) yí yɛi wun! jɔk ɛni ko: kipaɔ̀? Kɛn yau. A kátɛ, che yɛi nɪ tɔ̀na pɛn, ka gɔ nɪ dɛ́dɛ́ yí Níkān. A bɛn, a mágɛ gɪn, a kálɛ gɛ pach, a lámɛ gɪn, a lɔ̀gɔ bānɛ, a wei gɛ tɔ̀n, gɔ nɪ lām gɛn. A lɔ̀gɛ tyɛn lām, a wei gɛ Nibɔ̀dɔ; ka nɪ bɔ̀tɪ Níkān. Chwɔ̀l gá kwar Wan, kwāre yɛi lyɛk.

Nyikang went into the bush capturing; he saw (at a distance on the river) a boat, he ran from the high grass to a place where the grass was burned, then he called, "People, let me get into your boat!" The people asked, "Why?" He replied, "Just let me go in." When he got into it, the boat went to the bottom (was about to sink, this being caused by the witchcraft of the people in the boat); but Nyikang pushed it up again; then he came and caught them. He brought them into a village; he taught them to pray; they became his slaves (his subjects); he gave them the spear and taught them to pray. So they became the people of prayer. He let them reside at Nyibodo; they keep the (religious) things belonging to Nyikang. They are called the descendants of Wang, the descendants of the boat of the grassless plain.

55. The Lost Cow.

Kwajyl e kwayɪ dɔk, dɔk Níkān, ka dɛaɛ akyɛl e wán, ka e kɛdɔ kal dɔ Dimɔ. Ka e bɛnɔ: dɛaɛ agɔn? Kɛn: dɛaɛ tɪk! Ka Níkān wɛrɔ, ka e ko: yap dɛaɛ! Ka

¹ Vide 51.

e kedo kun de chan, ka ye kedo, ka ye kedo, ka maki wun; a kedo, a wiiti fote Dimo. Ka dean ywodz e wiiti fach, ka faki ja ryek; a fyeche: yi kala kun a? Kala fote Nikan be yafe dean. Ka dyki mol a keti kale dok, ka de Nikan, ka go kolle en. Ka e bzn, wano fote Chol. Ka dean kolle kal dok. Ka fyech Nikan kine: dean a kolle yin? Ka e ko: dean a wani fach. Chwol ena Kwajul, bane Nikan.

Kwajul herded cattle, the cattle of Nyikang; and one cow disappeared, she went into the cattle-yard of Dimo. When Kwajul came home, Nyikang asked, "Where is the cow?" He replied, "The cow is away." Nyikang became angry, he said, "Search for the cow!" So he went westwards ("to the place of the sun"), he walked and walked, till he had been on his way a year; he arrived in the country of Dimo. There he found the cow, she had gone into the village, and was lying within the yard. They asked him, "Where do you come from?" He replied, "I come from the country of Nyikang, to search for a cow." The next morning he went into the cattle yard, and drove the cow of Nyikang away. And he came and approached the Shilluk country. He drove the cow into the cattle pen. Nyikang asked, "Have you brought the cow?" He replied, "The cow is here in the village." Therefore he was called Kwajul, the servant of Nyikang.¹

56. The Liar.

Ojulo beda ga mat, ka ni wza ken, ka ni bzo, ka ni tidd; ka ni wza fone, ka ni bzn, ka ni todq. A kobi Nikan, a fyechi kine: Ojulo, yi re chok kifa todq? Ko: a, mat, todi ya! bené gin ni yoni ya. Ka Nikan e nzo, e ko: ja, yi u chok, yina twot. A chogi anan, a tudt, a neau todq ki jach; a waki go en.

Ojulo was a friend (of Nyikang). When he went somewhere and came back, he used to tell all kinds of stories (lies) to Nyikang. Whenever he came to a country, he brought home a lot of stories. One day Nyikang asked, "Ojulo, why do you always lie so much?" Ojulo replied, "Ah, friend, let me lie! That is what makes me feel well." And Nyikang laughed, he said, "Man, you will always continue in this, you are a liar indeed!" And so he continued, he used to tell stories, he bought the story-telling with the shoulder of game, which he gave to Nyikang.²

57. Nyikang's Quarrel with Duwat.

Nikan wen Okwa, omen Duwat, fote Sholo fa Turu, yena kach akyl. Ka Niekān e wero ki Duwat, Niekān wade Dak, Duwat wade Dimo. Ka Dak e nako ki Dimo ki ban roch Niekān, chama byel, byel Duwat; Dimo fwot roch. Niekano wero ki Duwat. — Niekān e kedo, e ko: Duwat, ddn! ya kedd! Ka Niekān e kedo,

¹ Compare with this story No. 51.

² By giving the shoulder of the game he had killed, he "bought" from Nyikang the privilege to tell lies. (This is meant as a joke).

é chato. Ka Duwat rena ban Niekān kine: Niekān, shùní! Niekān é ban. Kine: ñtí! Niekān liti. Ka táktáti ñni kine: Niekān, kwàn táktáti bɛ kwon jēi! Bɛn Niekān fote Shólò, fa (fach) Niekān kɛ wádɛ Dāk kɛ Shal, wate arygu. — Wa (Wat) Niekān akyel ɛ yigi nan ni mǎi kɛ rech.

Nyikang, his father is Okwa, and his brother is Duwat. The country of the Shilluks was (at that time) Turo; there they lived in one place. And Nyikang became angry with Duwat: Nyikang had a son whose name was Dāk, and the son of Duwat was Dimo. And Dak quarrelled with Dimo behind (or: on account of) the calves of Nyikang; they (the calves) ate the dura, the dura of Duwat, and Dimo beat the calves. Therefore Nyikang became angry with Duwat. Nyikang went away. He said, "Duwat, stay here! I go." And Nyikang went away walking. Duwat ran after Nyikang, saying: "Nyikang, stop!" But Nyikang refused. Again he called, "Look!" And Nyikang looked behind, and Duwat threw a digging stick towards him, saying: "Take this stick to bury your people with!"¹ Nyikang came into the Shilluk country, (and it became) the home of Nyikang and his son Dak and Shal; he had (these) two sons. — One son of Nyikang became a man who used to fish.

58. The Fish Ocholo.

Jal mɛko ñine chwola Ochólò, bɛda wat ban Niekān. Ken woŋke Niekān nam, ka ni lógi rɛjò, ka ni dwaño kine: bɛh! Ka Niekān ni nǎn, ka e bia pach, ka e tǎdò kɛ kák, ka wiŋe kiŋi kɛ apɛr, ka kɛta nam; ka e dwaño, kine: bɛh, ka ni kɛle Niekān, ka rɛjò, ka gò ni bǎjɛ. Jal e bɛda juok. Ni chika dwaño, ka gò ni bǎjɛ. Ka Niekān e pidò, ka bia pach, ka jal ɛni yòdi gò bɛn pach, dɛ twāro wéré dok.

Duki ka Niekān dogi gat. Ka jal ɛni e lógi kɛte, e chika dwaño, kine: bɛh! Ka ni kɛle yi Niekān, ka bach, ka e gitò bōro, ka Niekān bia pach. Ka Dāk chwòle, ka e ko: Dágtí, na ɗǎn, da rɛjò madugni kɛ yey nam kā; ya ɗálí ɗàlè, ka ni kɛlé ɛn, ni ɗàlò. Dāk e ko: ɛ, a rech ānò kɛ nam ɛɛn? Ko: ɛ, u lɛte yin yau! Rɛjò ma chwakɛ duŋi chāro; ka ni kɛle ɛn, ni bǎjò bǎjò, dɛ ya ɗalí ɛn, na ɗǎn.

A kɛt Dāk, ka gɛ ka (kɛt) nam; ka e dwañ, kine: bɛh! Ka e kɛlɛ ɛn, ka e bǎjò; ka e bia pach, ka e ko: ya ɗálí ɛn! Ka Niekān ko: ɛ, dwañ, yi nǎtí ɗálí ɛn! Ka bɔl kák ɗide, ka e kɛdò, ka e dwañ kine: bɛh! Ka e kɛle (o kɛle) wiŋe pɛ gòn, ka kák paŋe rɛ. Ka jal ɛni dwaŋa mal, ka e ko: hɛ, Dágtí, kwofi rach, yi ba wen. Ka kɛta pache gòn, e lógo ban, a gɛre fāre, a chān ñine Alɛnò, a gɛra tok dok.

A certain man whose name was Ocholo (that is "Shilluk") was a slave of Nyikang. When one day he accompanied Nyikang to the river, he became a fish and he lifted his head above the water, saying, "buh!"² Nyikang did not know what to do; he went home, made a fish-spear (a harpoon), and tied a fish-line

¹ Vide page 159.

² a much used exclamation of surprise.

to its end. He went to the river again, the fish lifted his head above the water, saying, "buh!" Then Nyikang stabbed the fish, but he missed him; — this man was a *jwok*.¹ He once more lifted his head out, and Nyikang tried to stab him, but again missed him. At last Nyikang was tired, and he went home. When he came home, he found this same man gathering cow dung.

The next day Nyikang returned to the river bank; this man also returned; he lifted up his head out of the water, crying, "buh!" Nyikang stabbed him, but he missed him, so he went on till the afternoon, then Nyikang went home. He called Dak, saying, "Dak, son of man, there is a big fish in the river, I have failed to catch it, I tried to stab it, but I failed." Dak replied, "Well, what fish can there be in that small river?" Nyikang said, "Well, you just go and see it, it is a fish with a very strong voice. I stabbed it, but I always missed it. I do not know what to do with it, son of man."

Dak went, he went to the river. The fish lifted up its head, saying, "Buh!" He stabbed it, but missed it. He came home, saying, "I do not know how to stab it!" But Nyikang replied, "Oh, my cousin, you have not yet tried properly." Dak made his spear handle straight, and went again. The fish lifted up its head, saying, "Buh!" In this moment Dak threw the spear at the place where the splashing of the water was, and the spear fell on the fish (hit it). Then the man (the fish) arose, and said, "Ah, Dak, your talk is bad, you are a cunning one!" He (the fish-man) went home, he became a subject (of Nyikang), he (Nyikang) built him a village, and called its name Alengo, he built it beside the brook Dok.

59. Nyikang and the Sorcerers.

Nikañ ka e māñq, ka e kēdō fōtē mākō, ka e ko: ẓ, wa kōbī ādī? Jē bẓdī gē ajwōk, ka Nikañ a ǵali, ka e ko: búh, u jē tich adi? Ko: ẓ! Ka e lōgō yēmō, ka Nikañ lōgō òdīñq, ka pen nīmē, ka jē eni bẓñq, ka gē māgē. Ka gē kālē pach, ka gē gẓtē pā gin (gen).

Bẓr ga kwa wōmāñ, gẓr Twōlāñ. Ka wēkē ǵeāñ, ǵe nam, ogégō.

When Nyikang was capturing (men), he went to a certain country, and he said, "Ah, what shall we say?" Because these people were witch-doctors, and Nyikang got into difficulties (trying to capture them). Again he said, "Why, what shall I do with these people? Ah, I have found out!" And he turned into a wind, and then he turned into a cloud-shadow, and covered the earth (so that it was dark and the wizards could not see anything); so he caught them. He brought them, and built them a village.

These are the descendants of the woman, they live at Twolang. Nyikang gave them a cow, a cow of the river, an ogego.

¹ *jwok* = "God".

60. A War against Turtles.

Riŕ m̄k̄q̄ chwólá Mói, omyen Níkan̄. Ka e jék̄; ka k̄t̄a b̄e m̄n̄o f̄ōt̄e jure m̄k̄q̄, chwólá B̄l̄o. Ka ḡo m̄n̄, ka ḡo n̄ḡí.

Ka p̄ōt̄e m̄k̄q̄ chwólá Ot̄on̄, ka Ot̄on̄ m̄n̄. Ka e l̄gḡo p̄uk̄. Ka f̄ene ḡh̄l̄. Cha ḡān̄o p̄ák̄a pen̄, ko ḡo n̄i k̄áj̄; ka len̄ n̄k̄k̄e p̄uk̄. A b̄zn̄o pach a dwai Dák; a k̄ōb̄i Dák k̄ine: a gin̄ t̄n̄? Jal̄ eni ko: len̄ m̄k̄q̄, ya ḡál̄l̄ en̄ (ḡén), d̄e na n̄em̄i ḡān̄, len̄ k̄ēch, ḡān̄ n̄i k̄áj̄ k̄áj̄. K̄ét̄a ḡn̄, e ko: e b̄zt̄ ān̄o? K̄ine: ē, k̄ich̄e yán. A ko Dák k̄ine: ē, f̄aŕe gin̄ lw̄en̄ au? E ko: n̄ot̄ aŕ̄r̄i! A tyen̄ ḡén, a ḡḡḡi b̄t̄, a tin̄ len̄. Ka Dák e ko: wa k̄t̄a mal! Ka k̄t̄a mal, ka t̄z̄ro k̄ōpe b̄zne b̄zne k̄ine: k̄h̄k̄ pen̄! Ka t̄z̄ro ch̄āḡo k̄ōka pen̄. Ka kw̄ōk̄e Dák, ka ḡo ḡāl̄l̄ w̄ok̄, ka len̄ ē n̄ēk̄, duḡḡo pach.

Ka ch̄ika len̄ m̄k̄q̄ tin̄o, tin̄ f̄ōt̄e B̄l̄o, ka len̄ e k̄ēḡo, ka len̄ k̄z̄o w̄ar ka o m̄id̄o b̄zne b̄zne; poŕ eni e l̄gḡo m̄id̄o. Ka n̄i d̄z̄me yi ḡān̄, ka ḡān̄ n̄i t̄h̄. Ka Dák ch̄iki len̄ tin̄o k̄z̄e, ka Dák e k̄ōb̄o k̄ine: k̄ōde ḡḡḡ! Ka ḡḡḡi k̄ōt̄, ka len̄ f̄z̄ka f̄en̄ k̄i bute f̄ān̄ eni, ka e l̄gḡo m̄id̄o k̄z̄e, ka e b̄zn̄o, ka Dák e ko: chw̄on̄ mach! Ka ḡḡḡe chw̄on̄ mach, ka om̄ido b̄zn̄o, ka n̄i ḡocha mach yi Dák. Ka ḡḡḡo m̄id̄o, ka len̄ n̄ēk̄ yi Dák, ka mak̄ b̄zne.

A b̄zn̄ t̄z̄ro pach, a k̄ōb̄i Mói, omya Níkan̄, a k̄ōb̄i k̄ine: D̄ḡḡi kw̄an̄ l̄āu! A kw̄an̄ l̄āu yi Dák. Yina r̄ūmé n̄n̄o; a n̄āji kw̄op̄ b̄zn̄, a jék̄. A tin̄e len̄, a m̄n̄i jur m̄k̄q̄, a m̄ḡé ḡn̄, a l̄gḡo b̄ān̄é.

A gera w̄ot̄ ē t̄h̄k̄, a k̄ōb̄i Níkan̄ k̄ine: D̄ḡḡi, w̄ot̄ a ḡér yi t̄h̄k̄, d̄e yi j̄et̄ k̄i kw̄ar̄o. A k̄ōb̄i k̄ine: d̄z̄d̄e (d̄e ḡr̄e)? w̄oda u ḡḡr̄e yan̄ yau k̄i l̄ān̄o. A n̄i ḡz̄re kw̄āre l̄ān̄o.

A certain king called Moi, a brother of Nyikang, ruled the Shilluk country. He went out to conquer some people called Belo (near Chai = Roseires). He conquered the tribe, and destroyed it.

Again there was another country, a country called Oton, he went to conquer this too. But the people of Oton turned into turtles, they buried themselves in the ground. And when the people of Moi sat down, they bit them; thus the turtles were victorious. Moi went home, and called for Dak. Dak asked, "What is the matter?" Moi said, "I have been defeated, I do not know what to do with them, you son of the sister of man! It was a very hard war indeed, my men were awfully bitten in the rear." He asked, "How so?" Moi answered, "Eh, I do not know." Dak replied, "Ah, is not that a simple matter?" He said "Cut sticks!" He sharpened the sticks, he made them like fish spears. Then he raised an army. Dak said, "Let me go ahead!" He went ahead, and he told all the people in the army, "Prick the ground!" So all the people, while they were walking, pricked the ground; thus Dak had the whole ground pricked, and the turtles came out, and the enemy was defeated, and they returned home.

Again he raised an army, he raised it against the country of Belo. The army

went; it came to fighting during the night, the air was full of fireflies. It was the country of the fireflies. They fell upon the men, and the men died. When Dak fought against these people, he told his warriors, "Make grass torches!" They made grass torches; when the army came near the village and sat down there, the fireflies came; Dak said, "Light the torches!" They set fire to the torches, and when the fireflies came, Dak had the grass torches thrown at them; thus the enemy was destroyed by Dak, he caught them all.

When the people (the warriors) came home, Moi, the brother of Nyikang, said, "Dak, take the royal cloth (become our king)! You are a man of many thoughts, you know all matters!" Dak took the cloth, and he ruled.

He raised an army to wage war against a certain tribe, he destroyed them, and they became his slaves.

While Dak was absent, a house was built (by Nyikang and Moi); and when he returned, Nyikang told him, "Dak, we have been building a house (for you) during your absence, but there are not sufficient poles." Dak replied, "But what does that matter? I shall build my house with nabag poles." So it became a custom for the people to build with nabag poles.

61. Praising Nyikang.

Ka kwāyē ka e chwou, ka tūn leñ tyek, ka e kēdō, ka e kztō. Ka leñ nāgē. A bēn tēro, a māge dōk, a kāl dōk, a gēr pen. A wumē gērō, a chip jō kūrō, mōk chip Mwomo, mōk chip Tūn.

Our grandfather,¹ he roared, and he surrounded the enemies on all sides, and he went, and fought. He killed the enemies; then the (Shilluk) people came, they caught the cattle (of the enemy), they brought the cattle. They built houses in the country; when they had finished building, he appointed watchmen (men who had to watch the boundaries of the Shilluk country against their enemies), some on the northern boundary at Mwomo, and some on the southern boundary at Tonga.

¹ i. e. Nyikang.

VIII. PRAYERS AND RELIGIOUS CEREMONIES.

62. A Prayer to God.

Mālá yín, yina jwok, de gò kwàchà yín kɪ wɔr. A kòr jè kɪdɪ chán bèn. Ka chāṭi kɪ kélé lūm, chāṭá ré, a nēnɪ kɪ wot, nēnɪ ré. Dé gò mālà yín kɪ gin cham a nɪ wéké jē, kɪ pik a nɪ māt, kɪ wèl a kòrè yín. Byn an fòdɛ wɪjɪ, yina jwok; yina lok kwa Níkānɔ; fanɛ wún a chāṭi kɪ jwok; yina lok kwá, kɪ nāri Dāk. A yige ryak, ryak fa mūjé yin? Nami à chūnɪ éná dèàn, fā tē, reme fa ketɛ yi; yina jwok, de gò nɪ lāmɛ mēn? faɛ yin, yina jwok, kɪ ɛna yik Níkān, kɪ nāri Dāk? De wèl fa mógi chɛ? Fanɛ yin u tɪni māl.

Chōṭi, ká dèan chwóp, ká wàl kwán, ka lēn re nane a re da jwok, kɪ pɪ wete rɛ. Ka yit dèàn nɔl, twoy tyɛlɔ, ka bàt yán nɔl, ka tál ànànnàn; fa bɛl yi jè. Ká chwàl móṭɔnɔ, ka kɔn fɛn, mok jwok.

"I implore thee, thou God, I pray to thee during the night. How are all people kept by thee all days! And thou walkest in the midst of the (high) grass, I walk with thee; when I sleep in the house, I sleep with thee. To thee I pray for food, and thou givest it to the people; and water to drink; and the soul is kept (alive) by thee. There is no one above thee, thou God. Thou becamest the grandfather of Nyikango; it is thou (Nyikango) who walkest with God; thou becamest the grandfather (of man), and thy son Dak. If a famine comes, is it not given by thee? So as this cow stands here, is it not thus: if she dies, does her blood not go to thee? Thou God, to whom shall we pray, is it not to thee? Thou God, and thou who becamest Nyikango, and thy son Dak! But the soul (of man), is it not thine own? It is thou who liftest up (the sick)."

That is all; and the cow is speared; and the contents of her stomach are taken out, and are thrown on the body of the man who is sick ("is with God"); and water is poured on his body. And one ear of the cow is cut off, (it is cut into strips, these are tied together and the whole) is tied round the leg (of the sick one). And the right foreleg (of the cow) is cut off, and it is cooked at once; the people are not allowed to taste of it. They make a little broth out of it; that is poured on the ground: it is the thing (property) of God.¹

63. A Prayer for Rain and the Ceremonies connected with it.

Tyɛn a mán nɪ bēnɔ, ka gɛ bɛn bɛn bɛn, ketɛ bɛ góp kɪ kúdjó, ka gɛ bɛnɔ, ka rɪt e wār, ka gɛ mwɔnɔ, ka gé gwèdɔ kɪ bur kwārɔ, kɪ bur tɔjɔ, kɪ bur tar, kɪ chilɔ. Ka rām gɛ gwét, ka gɛ chēnɔ, ka byel e gút, ka dèan kāl, ka dèan chwóp,

¹ This is said to be the only prayer to jwok. It is prayed on any occasion when a trial, as sickness, famine, war, falls on the people. The prayer is said by "old people", by the chief, or some other respected person of the village. The Shilluks were taught it by Nyikang.

ka ʔom kâl wok, ka Chólò (Chollo) b̄nò bene b̄ne, ká t̄rò ch̄nò, ka wēni k̄i war, ka t̄rò ch̄nò, ka rīt a kwach:

Ya kwache k̄i m̄át̄ónò, má k̄la ɔga. Pen e r̄en j̄ur, Lén-d̄t̄rò ch̄e d̄e w̄zlo. Yá k̄t̄á ȳi m̄áȳe b̄nda na N̄idwai, Akolo, nan̄ N̄ikān̄o.

The women come, all of them go to scratch the ground for mud, then they come and besmear the temple of the "king", they prepare the mud, and make stripes on the temple with red ashes, and with black ashes, and with white ashes, and with soot. When they have finished this drawing, then they dance. After this dura is pounded, a cow is brought, the cow is speared; they bring out the little drum of Nyikango, and all the Shilluks come, and the people dance, and when the night comes, they continue dancing, and (while dancing) they pray to the "king":¹

"I beg for some little things (food), to put into my mouth. The earth has been spoiled by the people; Lenydaro² is travelling (on the earth). I go to our grandfather, the chief of the daughter of Nyidwai, to Akolo, the children of Nyikango."

64. A Religious Ceremony.

The people went, the tom (the small drum belonging to Nyikang) was beaten, they danced to the tom; and the people were beaten by the king;³ it was a very strong drum. When it was finished, the people put the drum on the ground; then they told stories about Nyikang. After that, the people went into the house of the women (or the slaves) (of the king). The spear of Nyikang was brought out, and the people bowed their heads. A sheep was brought, it was killed; the spear of Nyikang was washed with water; the people ran to the river bank. They beat the tom vigorously, then the people came back to dance. After that they scattered. The next day they beat the tom again, the people came again to dance, and after four days they dispersed.

65. How the Cattle is brought across the River.

When the chief of a village wants to talk about the cattle, he assembles the people, and addresses them, "Ye people, the grass is finished now, what shall we do concerning the cattle?" The people reply, "Ah, that is your business!" He says, "Well, bring the wizard!" The sorcerer comes, and a goat, a spear, and a hoe are given to him. And he says, "Milk the cows!" And the cows are milked, early in the morning. Then he says, "Loosen the cattle!" They take the ambach boats, and the cows come (are tied) behind the ambach boats. The sorcerer ties grass together, and he ties it a second time on the side of the river

¹ the "king" is Nyikang or any other ancient king, to whom the temple is dedicated.

² "the army of Daro", perhaps a mythical allusion.

³ that is, they turned into a state of trance, being possessed by the spirit of the deceased king.

bank. Then the milk is poured into the river, and a club is stuck into the ground in the river. The sorcerer goes into the river, and says, "Bring the cattle!" Now the ambach boats are thrown into the river, and the sorcerer lies down in the middle of the river. The cattle swim (behind the boats). The sorcerer sings a song of the crocodile; the crocodiles belong to his family (to the family, the clan of the sorcerer).

When they have arrived on the other side, an enclosure is erected, and the cows are tied to their pegs. Then another sorcerer is called, and he performs his witchery on account of thieves (to keep off thieves). The cattle are seized, a cow-house is built, and that is all, the people settle in this place, a place with grass.

66. Preparation for War.

Lén kén é chátí, ajwōgō ní de dwáí, ká dđk gón, ka e bēnō, ka dyek gwách, ka tñ gwách, ka yai bēnō, ká àkét kēt. Ka tñ mēn pēn, ka tñ akýel mēn pēn; ka akét twóchè ré. Ka yai e bēnō, ka kēla tñ àkét; akete ya mál, e twojō bwól tñ. Nànd māk yí akét, ka ní chip wái, ka nāne a ní mak ní chip wái. Ka jē chátō kí dđch. Ka tin, ka yai kófí: fžke fén. Ka onwōk kwān, ka táyè fén, ka yejē kāk, ka wije nól, ka wái kál wók, ka ní lēn kēle jē. Ka wích onwōk ka kwān yí ajwōgō, ka ní lēn fōn eni kí nim yāi. U¹ yik wiche onwōk y nēnō kundo fōn eni, ka yé kine: fōn eni de chyētō, kwōf ajwōgō. U yik wiche onwōk y nēnō kun adi lén, ye kine: lēn rach! Ka ajwōgō e tđdđ kēté, ka yech kál, ka kót, ka mžkō chiki kót, ka ajwōgō kēdō, ka onwōn mžkō kál, ka nēk, ka wije chiki (chēki) wētō, ká lēt yí ajwōn eni, ka e ko: dōch! Dwai tēro bēnō! Ka tēro bēnō. Ka wái kwóné, ka gō lēné ré tēro. Ka e kēdō. Ka wích onyōk ka y kwóní fēn. Ka pi tñ, ká gō lēné ré tēro.

When a hostile army comes near, the sorcerer is sent for, and cows are loosened (are given to him), and when he comes, goats and spears are collected (and given him). Then the people come; a rope is made, and a spear is stuck into the ground; the rope is fastened to its top; now the people come, and pass below the rope. The rope is above, it is tied to the point of the spear. The man who is touched by the rope (in passing below it), is placed separately. (All these do not go into the war, because they would be killed). Thus the people walk (below the rope) a long time, till all have passed. Presently the sorcerer says to the people, "Sit down!" A he-goat is brought, and is thrown on the ground. It is cut up, and its head is cut off; the contents of its stomach are taken out, and are thrown among the people; the head of the he-goat is taken by the sorcerer, and thrown towards the hostile country, in the face of the assembled people. If the head of the he-goat points in the direction of the country of the

enemy, it is said: "The country (of the enemy) will be defeated;" that is the talk of the sorcerer. But if the head of the he-goat points towards their own army, they say, "It is a bad war!" In this case the sorcerer makes his witchery once more, grass is brought, and is tied on a rope, and after that it is tied again; then the sorcerer goes to bring another he-goat, it is killed, and its head is again thrown, and when the sorcerer sees (that it is in the right direction now), he says, "All right! Let all the people come!" The people come, the contents of the stomach are taken, and are thrown on the bodies of the people. Then the sorcerer goes. The head of the he-goat is buried in the ground; and water is put on the fire, and sprinkled on the people.

Now the army goes to fight. And people are killed, the army is defeated. The people come and bury their dead. Then they remain (in arms). Another sorcerer is sent for; cattle are given to him. And he works (his witchery), he is a most powerful sorcerer. When he has finished his doings, the army goes to fight again. Now they defeat the enemies and kill many people; after that they come and return home; they are satisfied. The people go to the king, a royal ambassador is called (and sent to the chief of the enemies), the people make amends for the men they have killed, they pay twenty cows; they go to loosen them, then they return home, and sit down.¹

¹ After a war (among different Shilluk tribes) each army makes amends to the hostile tribe for the people that have been killed; these amends consist in a number of cattle.

IX. STORIES ABOUT SORCERERS.

67. The Cruel King.

Ka riŋ m̄kq Nwq-Bābq, ka e jāgq, k̄ch, e n̄gq jē, nan a dachq ká gò n̄gq. Ka e ko: ḡr wot! Ka ɾot (wot) ḡr. Ka ɾot d̄ogē m̄l, ka riŋ e k̄ta wot k̄i nan a dachq m̄j̄r. Ka rān ɛni ko: tuk d̄q wot! Ka Chól̄l̄ b̄n̄. Ka n̄i wurq: Chól̄l̄ a b̄n̄! Ka e ɔ̄.

Ka riŋ m̄kq r̄n̄, chwola N̄at̄, k̄ch. Ka jāk dwai; ka e f̄zchq kine: ɛrɛ (ɾ̄d̄) ɔ̄w̄ á n̄ḡt? Jāgo ko: ɛ, k̄ch̄ w̄n̄! Ka jāk n̄ḡ.

A certain king called Ngwo-Babo, reigned; he was very, very cruel; he killed people, even women he killed. One day he said, "Build a house!" And a house was built. When the door of the house was plastered (when it was finished), he went into it together with a young girl. (Then the door was walled up).¹ The king said, "Open the door!" But the Shilluks refused. The king began to sing, but the Shilluks refused; so he died.

And another king was elected, whose name was Nyato, he was very cruel. He caused all the chiefs to come, and asked them, "Why did you kill my cousin?" They replied, "Ah, we do not know." He killed all the chiefs.

68. King Nyadwai trying the Sorcerers.

R̄n̄ N̄adwai, e jagi; a kw̄n̄i f̄n̄, a k̄iɪ ȳn̄ f̄n̄, a k̄l̄i n̄r̄, a ɬ̄l̄. A chón̄i ájw̄k, ájw̄gq b̄n̄, a pyech̄i ɣin, kine: w̄te j̄k, yá d̄al̄e ȳi ɣin̄ w̄ (r̄) f̄n̄. Ka ájw̄gq m̄kq n̄i b̄n̄, ka n̄i l̄n̄, ko: gw̄t̄á pach. N̄adwai ko: p̄k̄ p̄n̄! Ka m̄n̄ n̄i b̄n̄, ka n̄i l̄n̄, ka n̄i ko: gw̄t̄á pach. A b̄n̄ jal Ájw̄gq, a b̄n̄ jal Ád̄ok̄n̄, ka riŋ ko: á! A b̄n̄ jal N̄īn̄r̄, a k̄b̄i kine: ɛ, k̄l̄ pi! Ka pi k̄l̄; ka e l̄gq, l̄ḡi ch̄in̄ k̄i pi, ka bȳl kw̄n̄é, ká è n̄am̄. N̄adwai ko: n̄ḡé ájw̄k! Ka ḡ n̄k̄.

Then Nyadwai was elected, and he reigned. One day he had a hole dug into the ground, he ordered wood to be put into it, and to set it on fire (and to cover the whole with earth). Then he ordered beans to be brought and to be cooked. He assembled all the witch doctors, and asked them, "You children of chiefs, I do not know what this humming in the earth is!" (meaning the noise caused by the boiling of the beans). One of the witch doctors came, he listened and then said, "That is something bewitching (or cursing) the village." Nyadwai replied, "Sit down there!" Another came listening; he too said, "It is something bewitching the village." Then came the man (the doctor) of Ajwogo, after him

¹ In this way the Shilluk kings are buried. The king wanted to try his people, whether they were faithful to him.

the man of Adokong,¹ and the king said, "Ah!" Then came the man of Ningaro, he said: "Well, bring water!" And water was brought. He washed himself, he washed his hands (as a preparation for eating food); then he took the beans out and ate them. Nyadwai said, "Kill all the other witch-doctors!² And they were killed.

In the time of the reigning of king Yo, some Dinka man whose name was Lengyang, came into the Shilluk country, and lived there. He was a sorcerer. Towards the end of his reigning Yo ordered the sorcerer to be brought, and he killed him (on account of his sorcery). On that a war arose with the Dinkas, and they fought at Tonga; Tonga was destroyed. Then the king said, "The whole army shall go!" And the Dinkas ran away.

69. The Vision of the Sorcerer.

There was a certain man whose name was Wet Kwa Oket, he was also called Agweratyep, a very strong man; he was a sorcerer. One day he had a vision, and he said, "The white people come!" And the white people came, the country was destroyed by them. And he died, and was mourned; but before he died, he said, "Ah, the chieftainship shall be taken over by Ajalong after my death. But the man who kills me by his witchcraft, he too shall die after me." And he was mourned, and his steer fell under the dom palm.³ And the man who had bewitched him, was struck by lightning, and died; for he had been cursed by the sorcerer. And all the people believed in him, saying, "Agweratyep is a strong man indeed!" The medicine men were afraid, and so the village lived in a peaceful condition.²

70. Agok.

Jwok chwola Agok, māñi tən jal yaɬ. Jal mēko bēda ajwogo, ka deaŋ ywobe, ka deaŋ ye tayi fēn. Ka jē reña kal, ka jē ko: ē, Agok, deaŋ a ɬu. Kine: e neke yi nq? Kine: kújá. Chón jè! Ka jē chón; ka e ko: naté, faɬe yin a ywop deaŋ? Kine: yan! Kine: kípaño? Kine: yá pàñi yín! Kine: hē, yi ba pyēlo, wat tyau, niñi lōch! yi re chók yí yēbò kí dǒ tēro? Yá faɬe yin àu, má kēch. Kine, ē, de wā ɬum! Kē, chól! A chólí kí dǒk ádèk.

Ka jal eni e kédò, ka bē gōte yi pwoḍo. Ka jal eni ták yi Agok, kine: naté, kē jal yaɬ chíné! Ká è bēḍo, chwola gən a lāk. Ka mwol ka e kēḍo, ka gin eni ywode yi fwoḍo. Gō ḡl fēn, ka bia pach. Ka e kōbo kine: giche mēko e ḡl yi fwoḍo yi jal yaɬ. E ko: dāpòndò pyéjé yán? Yi cha kōpò kōpò kine: kē, jal yaɬ a yip pwoḍo! Kine: kē! Kine: yi re bān? Kine: chwola ga lāke yau! Kine: ā, chón tēro! A chón tēro, a pēché kine: jal yát, yin neka nq jē? A tyek

¹ They did not know the cause either, except the last, who found out the cause of the humming.

² The "medicine men" are the "bad sorcerers", who try to kill people by their witchery. They are called here "jo yex" "men of medicine", as opposed to the *ajwogo*, who is supposed to work for good.

³ vide Introduction.

There was a jwok¹ who was called Agok; he was manifested by a certain wizard. A certain man was a wizard. He bewitched cows, so that the cows fell down. And the people ran to the house (of Agok) saying, "Ah, Agok, a cow has died." He asked, "By whom has it been killed?" The man said, "I do not know." Agok ordered, "Assemble the people." And the people assembled. Agok asked (the wizard), "Man, is it not you who bewitch the cattle?" The wizard answered, "Yes, it is I." Agok asked, "Why?" The wizard replied, "Because I want to try you (whether you are able to find out who did it)." Agok said, "Ha, you are a cursed one! You cursed black-eyed one! Why are you always bewitching the cattle of the people?" He answered, "Only to try you whether you really are strong." Agok said, "Well, we have met. Now go and make amends!" He made amends with three cows.

Then the man went away and planted (a charm) in a field. The proprietor of the field was (while sleeping) wakened by Agok² with the words, "Man, go, there is a wizard in your field." But the man did not go, he thought he was dreaming. The next morning, when he went to the field, he found the charm which the wizard had put into the earth. He came home saying, "Something has been planted into my field by a wizard." Agok said to him, "Why do you ask me about this matter? I have told you already saying, 'Go, the wizard has planted a charm into your field. Therefore go!' Why did you refuse?" He replied, "I thought I was only dreaming." Agok gave order, "Assemble the people!" When all the people were assembled, Agok asked, "You wizard, why have you (tried to) kill people? you are going to kill the whole village" („you surround the village with killing"). He answered, "It is not I." But Agok replied, "You cursed one, I will surely kill you!" And he killed him. When the witch doctors saw that, they all repented, and they were much afraid. Then the people scattered.

And Agok was called king by the people. The people listened to his words (were obedient to him). They used to say, "If any man becomes sick, he goes to Agok, that he may be helped." He gives him (that is, the one who wants help gives to Agok) cattle, two cows, one cow is speared (sacrificed), and one he keeps alive, it becomes the cow of jwok.

¹ "god".

² It is not meant that Agok went to wake him, but he wakened him in a vision.



X. CREATION.

71. The Creation of Men.

Dean fanɛ wānɛ,¹ a nwólà kèndò. Wiye fanɛ jwɔk. Wá nwóle jwɔk gen ányà, mèn à lɔjò, mār yi máyɛ, mèn à tàr, o chét. Keri bèn jwɔk, e nòtì mèn à tàr, mèn a lɔjò, nì kàn. A kōbì jwɔk kine: ɛrɛ kání? Kine: bógòn!² A kōbì jwɔk kine: é! wólé yin ká kàne yau! Yan mārà mèn à tàr, tyen à lɔjò, u jákè mèn à tàr. A kálì wɔk, ena mèn à lɔjò. A kōbì jwɔk: ɛrɛ (yéde) kálì? Kine: é, cháká ká kále yàù. A wékè wānɔ bwónó, a wékè twoch bwónɔ, a wékè gǔjì, a wékè jam bèn, a mārɛ yi jwɔk. A ják tyen a lɔjò yi obwon anan.

The cow is our grandmother, she bore a gourd. Our father is God. We were two of us born by God, (a black one and a white one). The black one was beloved by his mother; but the white one was hated. When God came, she showed him the white one, but the black one she hid. God asked, "Why do you hide him?" She said, "For nothing." Then God said, "Well, do but hide him, I like the white one." The black people shall be ruled by the white people. On that she brought the black one out too. God asked, "Why do you bring him out?" She said: "Oh, I just brought him out (without any special reason)."

To the white one were given the book, and the gun, and the sword, and all kinds of goods, he is loved by God. So now the black people are governed by the white.³

71 a. On Totemism.

Wudɔ kɛ àgàk kɛ Dɛn kák kɛ yey kèndò, gén a choɔk. Ka Dɛn bia pach, ka wudɔ kɛtá fāl, ka agak e fārò, ka a nwólè wɔn yi Dɛn. A bèn Akwɔe kɛ rei Dùwòt, a bène fòtɛ Chɔl, a yen jē rí. Ka nɛn wɔn, ka mōkɔ kɛtí Fenikān Odurɔjɔ, a dɛnà kɛ Fenidwai, fanɛ dɛnè wɔn. Kwá fa Jonān, wɛt Nábíl, ka bène fòtɛ Chɔl, ena a nwɔm Atɔn, e nì rí, ena Adefālɔ anan.

Wudɔ kɛ àgàk wɛt wɔn, fa chām yi wɔn kɛfa dwālɔ.

The ostrich and the crow and Dɛn⁴ were split⁵ out of the gourd, all three are three-twin children. Dɛn went into a certain village, the ostrich went into the bush, and the crow flew up. We were born by Dɛn. Akwɔe (the son of Dɛn) came in the time of Duwɛt (a brother of Níkānɔ), he came into the Shilluk country to the people of the king (that is to Fashoda). And when we became many, some went to Fenikān Odurɔjɔ, but some remained at Fenidwai.

Thus we separated from each other. Our grandfather was *Jotān*, a son of *Nābil*, he came into the Shilluk country; it is he who married *Atūn*. He was king. That is the beginning of (the village of) *Adefālq*. — The ostrich and the crow are of our family. They are not eaten by us on account of the *dwālq*-sickness.

¹ *wānġ* "our grandmother". Here, as is sometimes the case, the pronoun of the third person sing. has the meaning of the first person pl.

² There is not, viz. a reason.

³ With the exception of the first sentence this report is recent, because it relates to *white and black men*.

⁴ These three are the "parents" not of the whole Shilluk people, but only of the tribe *Fenikān*, which lives at the mouth of the Sobat. Each tribe has its own "parents", which generally are animals.

⁵ This means: the cow (see page 156) brought forth a gourd, the gourd split, and out of it went forth the ostrich, etc.

ní fàndò yí óbói. Óbói chàmí⁸ yí oṭwoṅ, afoajò ní mātà chak. Afoajò
 filled with foam. Foam was eaten by hyena, hare drank milk. Hare
chwé. Ka afoajò e ko: nàk wà nārōjò! ka nārōjò nēk, ka oṭwoṅ
 became fat. Hare he said: kill we calf, calf was killed, hyena
e ko: amēn u dót?
 he said: who will milk?

Afoajò e ko: yán! kine: dāch! Afoajò ko: u bēn óbói, ka ḡeān
 Hare he says: I! thus: alright! Hare says: if comes foam, then cow
a nēr; óbói bógòn, ḡeān nētí; ka chak ní dót yí
 has let down the milk; foam not, cow not yet; and milk was sucked by
afoajò bēn, afoajò chung mādò. Chak bogòn, mēn ní māt yí oṭwoṅ,
 hare all, hare his liver sweet. Milk not which was drunk by hyena,
oṭwoṅ gwālò. Jwòk e bēnò, kò: yí rē gwāl yín?⁹ Oṭwoṅ ko:
 hyena was thin. Jwòk he comes, says: you why thin you? Hyena says:
chak ní mātē yí afoajò bēn. Jwòk e ko: kwan wúnò ànàn, māk afoajò!
 milk is drunk by hyena all. Jwòk says: take rope now, seize hare!
wunò kāl ká māk afoajò, afoajò cha ḡēn, ká ḡēn,
 rope was brought and seized hare, hare wanted release, and was released,
ka oṭwoṅ e bēn, ka óbói chām é wan, ka afoajò tēl,
 and hyena he came and foam wanted to disappear, and hare was tugged,
ka afoajò é pādò, kine: búh!¹⁰ yá rē nāḡé yán kifa chak?
 and hare fell, thus: búh! I why kills he me because of milk?
oṭwoṅ ní kudò. Dukí¹¹ ko: yá ká bē kwái. Ká e kádò.
 hyena was silent. To-morrow said: I go for herding. And he goes.

Ka túní ḡeān chwāchí¹² ēn kí lābò. Ka é rīnò yīe,
 Horns of cow is formed by him with mud. And he ran to him,
ko: oṭwoṅ! kine: kāl tán àmāl, ḡeān a chān. Ka oṭwoṅ e
 says: hyena! thus: spear waterbuck in front, cow is behind. And hyena he
bēn, ka ḡeān kāl ká é kò: búh! Yá kò: kāl tán
 came, and cow speared, and (hare) says: búh! I said: spear waterbuck
a chān, wu chwāk ànò kí ḡeān, a nāḡé, yu¹³ cham qnò? Ka ye ko:
 behind, you do what with cow, killed you, you eat what? And he said:
kē dóté māk! Kine: māk āḡòn? Ká è kò: a chínē. Ka oṭwoṅ e
 go fetch fire! Thus: fire where? And he says: it is yonder. And hyena he
kēdò, ka māk ywódé é bógòn, ka e dúòk, ka rīnò ywódé ḡò
 goes, and fire found he it was not, and he returned, and meat finds he it
kāl yí afoajò; ka afoajò e ko: yí rē dúòk? oṭwoṅ e ko:
 was carried by hare; and hare he says: you why return? Hyena he says:
māk bógòn; kine: ḡeān á kāl yí jwòk; ka wīch kwón fén; ká
 fire is not; thus: cow was carried by jwòk; and head was buried ground; and
è ko: kāl mēn mē wók! Afoajò mē a kwón yí ēn, ka oṭwoṅ mē yík
 he says: pull which his out! Hare his was dug by him, and hyena his was

*matk, ka afoaje me kál wók, ka oṣwoṣ me á dāl, ka oṣwoṣ kátá*¹⁴
 hard, and hare his pulled out, and hyena his was difficult, and hyena went
gólè, ka afoaje kátá gólè, ka oṣwoṣ wora wádé, kine: ket, dwai
 home his, hare went home his, hyena sent son his, thus: go, bring
mach gól afoaje. Ka ná ngl fēn e bēno, eko: yá kwátjá mach, ka afoaje
 fire home of hare. And the little child comes, says: I beg fire, hare
ko: bi dwani; ka afoaje eko: yí kú līx mál, jīfētú ɛ dēm
 says: come, get; and hare says: you not look upward, pepper will fall
wani, ka ná ngl fēn līdá mal, ka keti yi wtyé; e ko:
 your eye, and little child looked upwards, and went to his father; he says:
ring gir ki wot afoaje. Ka oṣwoṣ é kópà loṣ ka wádé e kopa loṣ.
 meat much in house of hare. And hyena he took club and his son took club.
Ka gē bēno, ka afoaje kedé tá pyènd, ka kofa wádé ko: pwoṭi
 And they come, and hare goes under skin, and told his son, said: beat
yán! Ka é ywòni, e ko: faṣ ki yan kētá; wak oṣwoṣ. Ka oṣwoṣ é
 me! And he cried, he said: not with me alone me; also hyena. And hyena he
rēn, rēna pāl, ka oṣwoṣ ye bwògò, afoaje chuné mēdò.
 ran, ran bush, and hyena he fears, hare his liver sweet.

The hare travelled with jwok. They rested under a tree; jwok was sleeping, and the hare remained awake. Then many people came and the hare said, "Arise! a war (an army) has come." "But", said jwok, "never mind." And the war came and was going to seize the hare and jwok. Then jwok said: "Hare, seize my feet!" He seized his feet, and suddenly jwok and the hare disappeared. The war passed by, and jwok said, "Hare, go!" The hare went; he went to a hyena and said to her, "Hyena!" "Eh!" said the hyena. "Shall we not travel together?" asked the hare. "Surely," replied the hyena. And they went. They went under a tree, and a war came; the hare was asleep, but the hyena was awake. "Hare", the hyena said, "war has come". "Never mind", replied the hare. When the war came, the hare said to the hyena, "Seize my feet!" The hare beat his head on the ground (wanting to disappear as jwok had done), but the ground was hard. The hare, seeing this, ran away, but the hyena was caught and was beaten pitifully. At last he got free; and they gave him a cow and a bull. Then the hare came, saying, "Hyena!" "Eh!" he replied. Said the hare, "Jwok has said thus". . . . "Eh!" replied the hyena. The hare went on, "You must give me the bull." "Why?" said the hyena. "Because", replied the hare, "I also was beaten." He gave him the bull, and they went their way. Then they brought calabashes, such as are used for milking cows. The hare brought his calabash and said, "I will milk." And he brought another calabash (the hyena's), and pierced it, and he placed the hyena's calabash above, so that his own was below. When he milked, the milk ran down into his own calabash, and the

calabash of the hyena became full of foam. The foam was eaten by the hyena, and the hare drank the milk. So the hare became fat. One day he said to the hyena, "Let us kill the calf!" And the calf was butchered. Then the hyena said, "Who shall suck now?" "I," answered the hare. "All right," said the hyena. "When the foam comes," replied the hare, "the cow has let down the milk; as long as there is no foam, it has not." (When the natives want to milk a cow, they let the calf suck the udder first, as without this the cow will not let down her milk. The hare wants to take the place of the calf, so that he may suck all the milk, leaving to the hyena only the small quantity of foam which comes out when the milk is finished.) So the hare sucked all the milk and was much pleased. But there was no milk left for the hyena, and he became thin. One day, jwok came and said, "Why are you so thin?" "The hare always drinks all the milk," said the hyena. Jwok said, "Take a rope and bind the hare." A rope was brought, and he bound the hare. The hare struggled to release himself, and he succeeded (but the loose rope was still round his neck. He ran to the cow and began sucking again). Then the hyena came, and when the foam was disappearing, he pulled the hare away by force, so that the hare fell on his back. "Oho," he said, "on account of a little milk he is going to kill me?" The hyena remained silent. The next morning, the hare said, "I am going to herd the cow." So he went. He formed cow-horns of mud (and placed them in the grass, so that they looked like the horns of a living cow). Then he ran to the hyena and said (pointing to the real cow), "Hyena, spear the waterbuck there in front! the cow is behind!" The hyena came and speared the cow; then said the hare, "Oho! (what have you done)! Did I not tell you to spear the waterbuck behind? What have you done with the cow? You have killed it! What will you eat now?" Then he said, "Go and fetch fire (that we may cook the meat)." "Where is fire?" asked the hyena. "Over there," answered the hare. The hyena went, but he saw there was no fire, so he returned. He saw that meanwhile all the meat had been carried away by the hare. "Why do you come back?" said the hare. "Because there is no fire," answered the hyena. Said the hare: "The meat has been carried away by jwok; but the head he has buried in the ground (as our portion)." And he said: "Let each pull out his part!" The hare pulled his part out, but the hyena's part was hard (would not come out). The hare got his part, but the hyena did not succeed in pulling his out. So he went home; the hare, too, went home. After some time, the hyena sent his son to the hare saying, "Go and bring fire from the home of the hare." The little child came and said, "Please give me fire!" The hare said, "Come and get it. But do not look up, lest pepper fall into your eye" (this was to prevent the child from seeing the meat of the cow which he had stolen and

brought home). The child looked upward and saw the meat. Then he went home to his father and said, "There is plenty of meat in the house of the hare." When the hyena heard that, he took a club and said to his child, "Take also a club!" When they came, the hare went under his sleeping-skin and said to his son, "Beat me!" And he cried, "It was not I alone, the hyena too!"¹⁸ When the hyena heard that, he ran away into the bush. The hyena was much afraid; the hare was very pleased.

73. The Monkey and the Lion.

Aywóm yà fàl; ká nù é bēnò kì yìé bē māt kì pi, ka fàdò yey bur. Ka lai bēnò bē māt kì pi; ká nù yót kì pón kì yéy búr, ka lai é rēn. Ka aywóm bēnò, ká nù līyē é n, ka é rēn. Ka nù ko: káléá wók! aywóm ko: yí dúgñ! e ko: é, ya u (yò u) kál wók i¹⁶ yín. E ko: kál yíbbi, u¹⁷ mákè yán tin, ká yí pūr māl, ka ya pūr māl bānī, ká wá bē wók. E kò dó (dè yí u) chāmí yan! E ko: é, yí fà chāmè yán, yín wotò¹⁸ di chōn, yí fa chāmè yán. Ka aywóm yìéy kīte pón, ká mák yí nù; ka aywóm pāra māl, ka gē bia wók. Ká nù e ko: yá dā kēch. E ko: búttē¹⁹ chān dādk, ya nātí chām. E ko: yí kámá chāmí yán, gik aywóm. E ko: nē; kīne: wá kēdò yí ógwók, ogwók jānò duñ. Ka aywóm e ko: ógwók!²⁰ Ye kuō, ²¹ é chuoq: ógwók! Kīne: ha! Kīne: bi! Kīne: áñò? Kīne: bi! wa da kwóp! Kīne: á gñ áñò? Aywóm ko: nù kálá wók, ka a kálé wók, dē chē (= chaka) chāmè yán, dē bēd ádī ànàn? Ogwók e ko: é, fā dúgñ? Kwách wa juók ànàn ú chām. Ka ogwók chīng tīné māl, kì aywóm kì nù, ká ogwók é lámò, kwaché juók, nēná māl. Ka ogwók e ko: yina juók, līnī kì kwófá, fa yín a chwách nù é duñ kifa u chām wot? Ká nù chyen ákyèl tīna māl, chyen ákyèl māt aywóm; ka ógwók è ko: fát kì kīnau, kwopa fa līn yí juók, tīn chini māl bēn, ká nù chīng tīne māl. Ka nēká büt aywóm, ka ógwók e lámò, kīne: Dē fyech yín ye rēn kīdī; wá jāt. Aywóm kīne: yán yá rēn kīne, ka rēna māl wiy yāt. Ógwók è kò: áwó, kīnáu. Ogwók rēna wot. Ká nù è dōnò kēttē. Nù ko: ka dē nājá nau! ogwók dē mákè yán kīne. Ka aywóm mákè yán kīne; ka ogwók chāmè yán kì tyel amalò, ka dywóm chāmè yán kì chān. — A tūmì.

The monkey was in the bush. And a lion came to him to drink water; and he fell into the well. Then some animal came to drink water; when it found the lion in the well, it ran away. The monkey came and saw the lion and ran away. The lion said, "Come to me." The monkey came, and the lion said to him, "Pull me out!" The monkey said, "You are heavy." He answered, "No, I want to be pulled out by you!" He said again, "Stretch down your tail, that I may seize it at once. Then you jump up, and I will jump after you; so we shall get out." The monkey said, "But then you will eat me!" He answered, "No, I will not eat you, you will live (stay) forever; you will not be eaten by me." So the monkey put his tail down, and it was seized by the lion. The monkey jumped up, and

the lion too jumped up, and they got out. Now the lion said, "I am hungry; I remained three days without eating anything." The monkey replied, "You are going to eat me!" Talk of the monkey. The lion replied, "Yes". "Let us go to the fox, the fox is a great judge, replied the monkey." (They went, and when they had arrived) the monkey called, "Fox!" He was silent. He called again, "Fox!" He answered, "Ha?" He said, "Come!" The fox said, "What is the matter?" He answered, "We have something (to propound)." The fox asked, "What? The monkey answered, "This lion I pulled out, and when he was pulled out, he wanted to eat me; but how is that now?" The fox said, "Is he not great?"²² (Then he said,) "Let us pray to God, (and after that) he may eat (you)." And the fox raised his hands up (praying). And the monkey and the lion and the fox, they all prayed; he (the fox) begged God, he looked upwards and said, "O God, hear my words! is it not thou who madest the lion to be big, that he might eat us?" And the lion lifted one paw up, and with one paw he seized the monkey.²³ Then the fox said, "Not so! or my prayer will not be heard by God; lift both your paws up!" The lion lifted both his paws up. And he moved towards the side of the lion. The fox prayed, saying, "We ask thee, how shall he run? (we pray thee, teach the monkey how to run) we do not know it." Then the monkey said, "As for me, I run thus." And he ran away along the top of a tree. The fox said, "Very well, just so!" and he ran home. So the lion as left alone. He said, "If I had but known about that, I would have caught the fox thus, and the monkey I would have caught thus, and the fox I would have eaten first, and after that I would have eaten the monkey." It is finished.

74. The Dog and the Fox.

The dog went into the bush; there he met the fox. And the dog said, "Friend, what are you doing in the bush? Go home (into the village)!" He said, "What shall we do in the village?" The dog said, "My master is accustomed to give one calf (whenever I come to him)." And he went with him. The dog went into the home, the fox remained outside the enclosure. The dog took some food, and he was beaten (by the people) with a club. He cried and ran into the bush. The fox asked him, "Why do you cry?" He answered, "O, I am (only) being educated (that's why I was beaten)." But the fox refused (to live with him), he ran away and ran into the bush, and he remained in the bush.

75. The Hare and the Hyena.

The hare went into the bush to make an ambach-boat. one for spearing fish. He sat down in it, pulled the fish out and roasted them. The hyena came and

said, "To-day I have found you"²⁴ ("you have been found by me"). The hare said, "Sit down, taste the food, my (elder) brother!" And he gave him fins of the fish. He asked him, "From where have you brought them?" The hare answered, "I have brought them from the river;" then he said to the hyena, "Put one of your members into this hole (then you will get fish)." The hyena went and put one of his members into the hole, and he was bitten, and he cried. He lay down (being sick from his wound). When he had recovered, he went into the bush and found the hare. He said to him, "I have found you (at last)!" The hare said, "Keep still, keep still!" He climbed a Nabag-tree, and threw Nabag-fruit down; the hyena remained under the Nabag-tree and ate the fruit; the hare went away and left the hyena eating.²⁵

76. The Lion and the Fox.

Nù bēnò, ye da nyén, bié yi bēdò, e ko: bēdò, ɬaɬ tēnd agàk! ká ógwòk é bēnò, ye da nyén, bié yi bēdò, e ko: tēnd agàk ɬaɬ gén! Ká bēdò kò: nù tēné nùti yá,²⁶ ká ógwòk è kò: nù fàtè²⁷ wát bānd? Kine: wát bānt kidi? E ko: kudi au, u bēn nù tēn kōpi kine: ógwòk è kò: yí fà wát bāng? Ká nù bēnò, kine: bēdò!²⁸ Kine: ɛɛ tēna chōgí, fa ɬaɬè yín?²⁹ Kine: ógwòk fan en a kál tēné, yi ɬaɬ mōtí. Ya kine: nù kú wér? (ógwòk) kine: é, fá wér, fa wát bānd? Ká nù kò: mók dōn? Kine: nié. Nù kò: yá dwai én, u yík kwofí (e)ne fa fyet, yí chāmè chāmò,³⁰ kófó bēdò. Ká bēdò kò kine: dōch, kɛɛ dwai. Ka nù kēdò, ka ogwōge yót, é būdò kí yó, e ko: ché (= chaka) da juwɔk; dɛ é chūdò. Ká nù ko: yí rē chūdí (chúri)? nīng dá lén; yé kò: edí? E ko: áwèn? Kine: áwà; kine kī mēn? Kine wú kú (= wú kī wú) bēdò. Kine: dwoɬ! yú kwánè yán. Ká dwoɬá mál, ká nù kò: yéɬí kwómá. Ká è ko: pām má fát,³¹ e gwòk è dī? Kine: kīte kwómá! Ká è kò: áchíchwél má fát, é gwòk èdī? E ko: kīte dógá! Ka e kīti dógé, ká è ko: dɛ dɛl má fát, é gwòk èdī? E ko: kwán! Ka kwán yi ógwòk, ká yéɬá mál, kwóm nù. Ká gé bēnò kí nù, ká gé kédò; pach é chānò, ká nù góché yi ógwòk kí dɛl, ká nù é rēnò, ka pwoóté yi ógwòk, ká gé rínò, rínò yi bēdò, ká bēdò dwoɬá mál, ká ógwòk è ko: bēdò,³² lɛɛ (lɛɛ) yán! fàtè wát bānd? bēdò ko: áwó, wát bānt! yi kama dɛr. Ká gé kédò, gé rínò kun a de wot ógwòk, ká wot ogwòk é wàpò. Ka ogwòk fàrá fén, ka rēndá wot, ká mákè³³ nù kī yigbè, ka wiy yigbè é chēdò, ká nù kò: kɛɛ, yí rúm kī tōtò kī néfí. Ká é bēdò. Ká nù kɛɛ fàré. Ká é kànd kī lai, ká lai ɬál, ká tērò dwái é bēnò. Ká tērò bēnò kī ogwòk, ogwòk gír bēnò kī ogwòk eni, en á pwoót nù, nùt tyáu. Ká gé kédò yi pwoótò, ká óchōyò ywót é gír, ka ógwòk a fwoót nù, e ko ne, tōjò kī óchōyò kī yiebpé,³⁴ ka ménò yiebpé ní twóch ke ri óchōyò, ká ogwòk eni, mɛ twóché én é lānò, ká e ko: rēne tērò fá (= fach) nù. Ká gé rēnò, ka yiebpé³⁵ bēdò, ká ógwòk mɛne yiebpé ní chēdò, ka yiebpé gén é tūmò kí chōtò. Ká gé wàpò, ká nù ywót kí tērò bēnò,

ká nù é pèchò kine: wú bì bèná? Kine é; ka ogwōk nàjè é, e ko: yí bì t̀yàú? E ko: é. E ko: wá ỳ ỳl wa mèn? Ká é kò: yá chàm dà? Kine: fàfè yín a prodè yán? Kine: é! áwò? Kine: ótyèpò; kine: é! yí chaka t̀d̀d̀! Nù kò: yiebi ngti nùlè yan? Kine: ágòn é? Kine: àndnó! Kine: d̀fè fàfè yan k̀t̀a! Kine: dá wú k̀ mèn? Ogwōk e ko: fàfè wá bèná? Kine: àrà, bí l̀t̀! Ka nù b̀ng, ká g̀ l̀t̀, mèn yteb̀ ch̀d̀d̀, ká mèn yteb̀ ch̀d̀d̀, ka g̀ b̀n yiepe gen ch̀d̀d̀, ká nù wije mum, ye ko: b̀tu. Ká g̀ wéyé. Ká r̀nò wèkè t̀r̀ò, ká chàm yi t̀r̀. Ch̀t̀i, ká t̀r̀ é d̀nò, ká nù d̀ng k̀ f̀r̀.

A lion came with some iron to the smith and said, "Smith, make me these spears!" The fox too came, bringing iron to the smith, and said to him, "These spears, make them." The smith said, "The spear of the lion is still with me (unfinished)." The fox said, "Is he not my slave?" He said, "How your slave?" He replied, "You just keep quiet; as soon as the lion comes, tell him, 'The fox has said, you are his slave'." And the lion came and said, "Smith, why have you not yet finished my spear?" He answered, "The fox brought his spear (and said), 'Make it (= mine) first'. I said: 'Will the lion not be angry?' He said: 'No, he will not be angry; for is he not my slave?'" The lion replied, "Is that true?" The smith (said), "Yes." The lion (replied), "I shall bring him, and if your talk turns out to be a lie, I shall surely eat you;" this he said to the smith, and the smith replied, "All right, go, and bring him." So the lion went; he found the fox lying on the road; he pretended to be sick, he groaned. The lion said, "Why are you thus groaning?" — He, the lion, became angry ("his eye had war"). — He said to the fox, "How did you speak (to the smith)?" The fox asked, "When?" He answered, "Yesterday." The fox asked, "To whom?" The lion said, "To the smith. Get up, we will go!" He said, "I am sick." The lion replied. "Get up! I will help you." So he rose, and the lion said, "Climb upon my back!" The fox said, "There is somebody's saddle (there is a saddle, I do not know to whom it belongs), what shall I do with it?" He answered, "Put it on my back!" Then the fox said, "Here is somebody's chain (bridle), what shall I do with it?" The lion said, "Put it into my mouth." Again the fox said, "Here is somebody's whip, what shall I do with it?" The lion answered, "Take it!" So the fox took it, and he climbed on the lion's back. He came with the lion; they went along. When they approached the village, the fox beat the lion with the whip, and the lion ran. Again he whipped the lion, and they ran galloping to the house of the smith. The smith looked up ("arose"), and the fox cried, "Smith, is he not my slave?" The smith answered, "Surely, your slave is he, you have told the truth." They went on and ran to the place where the house of the fox was. When the house of the fox came near, he jumped down and ran into the house. But the lion caught him by his

tail, and the end of the tail broke off. The lion said, "Go, I have given you a sufficient mark."³⁶ He, the fox, sat down.

The lion went into his village, he brought game and cooked the game, and he brought (invited) all the people (that is, the animals).³⁷ The people came, and the foxes, many foxes came, and the fox who had beaten the lion was also present. (On the way to the lion's village) they came into a field and found plenty of melons, and the fox who had beaten the lion, said (to his companions), they should tie melons to their tails. So each one tied melons to his tail. And this particular fox tied the melons very loosely to his tail. Then he said, "People, run to the village of the lion!" And they ran. (While thus running) the melon slipped off his tail, but the tails of the other's broke off, all of them. When they approached, they found all the people with the lion. The lion asked, "Have you all come?" They replied, "Yes." And the lion recognized the fox and asked him, "You too have come?" He replied, "Yes." The lion, "By whom shall we be reconciled (how can we, being enemies, eat at the same table)?" The fox asked, "What is the matter ("what have I become")?" The lion said, "Is it not you who beat me?" The fox said, "What? you do lie!" The lion said, "Did I not cut off your tail?" The fox replied, "Where is it?" The lion said, "Here it is" (showing the cut-off tail of the fox). The fox replied, "But that is not I alone (i. e. the case with me only). The lion, "Who beside you ("you and who")?" The fox, "Is it not all of us? why, come and look!" The lion came and looked at them, this one's tail was cut off, and that one's tail was cut off, all their tails were cut off. The lion did not know what to say ("his head was giddy"), and he said, "You have escaped!" He let them go, and the people were given meat, and the people ate. That is all. — The people scattered, and the lion was left in his village.

77. The Starling and the Centipede.

Owānō bēdd (bērd) rī; ye da deān, dē ywōp. Ka wīnō bēnō bēne bēne, ka owānō ko: yīng tēro, dea ywōp, dē kwōp nān á ywōbbé! Ká tērō mūmō; é kò: búh! grē (gē) tēro á mūmí? Ka tēro ko: ywōp kúchā wōn. Ka ólyáu é kò: yá-kí-yān (yān?)-tēn nēnā³⁸ nāt, ywōp de kwōp yī yān! Ka rī e ko: tōtū olyau kī nīn; ká mēn ní bānō. Ótōlō Kōt e ko: yī kwan nínd, ú gé tēdē ywōp, ú rūmé, ká gé wēké yān. Ka olyau nīng kwāné, ká tēdō kún, ka chígī tēn³⁹ kún, ká tēdō mál, ká tēdō yī tēro, ka tēdō yī túlō, e ko: túlō! Kīne: é? Kīne: éré de rī a ywōbbí? E ko: duwēn? ya fa ywōp! Kīne yī re (ra) faí kī ywōp? Kīne: náyó kúchā yīn? éná ywōp. Kīne: ná amēn? Kīne: náyó bē; éna ní nēné rējō. E ko: faíe en a chílō yīn? Chōtī, ka tēro fārā kwōmē, ká pwót yī tērō, ká é kēí é rīnō. Ka yoma wīy

yaɣ. Á nɛ chɔ́gí e búdú wíy yaɣ. Ká olyau é dúùgò. Ká ótòl Kòt é ko: wēki yan níná! E ko: é, gé gwògé nò? Ku owānò ko: wēki nín olyau u gò nì tñé ywòp. Chòtí, ótòl Kòt é kẹ̀dò nín bógín. Ka ríɛ é ko: yú (yí u) chàtí kí dẹ̀ch; é bógín u chámé yín. Chòtí, a nì ɣáuwé e kẹ̀tẹ́, e bogin chamé, a gyet yi ríɛ.

The heron was king. He had a cow which was bewitched. And all the birds came, and the heron said to them, "Ye people, my cow is bewitched, tell me who has bewitched it." And the people were perplexed. He asked, "Dear me! why are the people so perplexed?" They said, "We do not know the wizard." Then the starling said, "O my goodness, if only I had my eyes, I would name the wizard." The king said, "Give the starling eyes!" But each one refused. At last the centipede Kòt said, "Take my eyes, when the wizard has been found and the matter is finished, then give them back to me." The starling took the eyes, he looked in this direction and again looked in that direction; he looked upwards and looked at the people; and he looked at the owl saying, "Owl!" The owl replied, "Eh?" He said, "Why do you bewitch the cow of the king?" He said, "When? I am not a wizard." The starling replied, "Why should you not be a wizard? Do you not know your uncle? He is a wizard." The owl asked, "Who is my uncle?" He said, "The fish-spear is that uncle; it is he who sees the fish (in the water).⁴⁰ Does he not resemble you?" — That is all, and all the people (= the birds) jumped on his (the owl's) back, and he was beaten by the people; and he went away running. He fled to a tree. There he is accustomed to stay, on the top of trees.

When the starling returned, centipede Kòt said, "Give me my eyes!" But he said, "No, what for?" And the heron said, "Give (= leave) the eyes to the starling, that he may always make manifest the wizards." — That is all, centipede Kòt went away without eyes. And the king said to him, "Walk in peace! There is nobody who will eat you." That is all; he (the centipede) is accustomed to die of himself (not killed by other people, or through violence); nobody eats him. He is blessed by the king.

78. The Hare and Tapero.

Afoajò a kẹ́ta mal bẹ́ ywòtò búl; gò kí nán Tápèrò. Ka afoajò búl chón, ká búl chón kí mal. Ka Tápèrò é dẹ̀nò wòk, ɛ pá dwáí yí nán a dāchò. Ka afoajò dwáí yí nán a dāchò; ka gẹ́ chón búl, ka Tápèrò dẹ̀nò wòk, é fa dwáí yí nán a dāchò; ka afoajò dwáí à ɛ́n; ka búl dẹ̀n, ka afoajò é chwòtò kine: nán Tápèrò, wa fa kẹ́? Tápèrò é kùdò, chuné rach kífa dwáí afoajò. Ka Tápèrò bia fén, afoajò á dẹ̀nò màl. Ka afoajò é lónò bẹ́n, ka tyelẹ́ mak kí akét, e ko: yá kẹ́tá fén, yá dẹ̀gò fòtè wón. E ko: u yik yá ú wíɛ́ fén u ják akét, ya wíɛ́ fòtè wón. Akét chò nwòjé kí jàgò; é nùtí kí wíɛ́ fén, ka afoajò dẹ̀mò, ka e kẹ́tò.

The hare went up (into the air) to find a drum; he and his uncle Tapero. And the hare danced to the drum, he danced up in the air. But Tapero remained outside (the ring of the dancers), he was not selected (for dancing) by a girl.⁴¹ But the hare was selected by the girls, and he danced with them. Again Tapero remained outside, he was not selected by a girl, but the hare was again selected, and danced. At last the dancers scattered. Then the hare called, "Uncle Tapero, shall we not go?" Tapero remained silent, he was angry because the hare had been selected. Tapero went down, but the hare remained above. Some time after the hare also came; he fastened his foot with a rope, and said (to Tapero?), "I am going down, I will return to our country." Again he said, "As soon as I come down to the ground and (I) pull the rope, I shall arrive in my country (at once)." But he pulled the rope too early, before he had reached the ground. So the hare fell down and was dashed to pieces.⁴²

79. Who is King?

Afoajo nɔmɔ dachɔ, gɛ kɛ ɔtɔwɔn; dachɔ mārɔ ɔtɔwɔn, dɛ afoajo chɛt yi dachɔ. Ká gɛ wɛlɔ, ka gɛ ko kine: nɛnɛ wɔt dyɛk; ka gɛ nɛnɔ, ka dyɛn⁴³ nɛk yi afoajo, ka ɔtɔwɔn e nɛnɔ, ká wàl ka gɛ wóɔlé⁴⁴ ɔtɔwɔn; ka wɔt e wuɔ, ka afoajo kɛt, ka ɔtɔwɔn dɛnɔ, e nɛnɔ. Ka nɛl ɛɛn bɛnɔ, ka e ko: yá nɛn! Ka ɔtɔwɔn ɔwɔtɔa mál, ka lɛtɛ rɛ, ka wàl lɛtɛ rɛ, ka e ko: afoajo á kɛlɛ kɛn? Ka ɔrɛ bɛnɔ, ká è kò: dyɛk á chám gɛ mɛn?⁴⁵ Kine: dyɛk ba cham yi ɔtɔwɔn? Ka dɛl è kɛl, ka ɔtɔwɔn wɔtɔ, ká nɔmɔ tɔnɔ.

Ka ɔtɔwɔn e kɛdɔ, ka afoajo yótɛ yi ɛn (ɣɛn), é biɔdɔ rech, ka e ko: wɔnɔ teau,⁴⁶ yí yótɛ yán! Ka e ko kine: ɔɛn nɛ bɛlɛ gɛgɛ mɔtɛ, ka ɔkòk wɛkɛ ɔtɔwɔn, ka e ko: ɔwá, chà mɛdɔ! Kine: gɛ mayi gɛ kɛlɛ? Kine: gɛ nɛ pɔdɔ (fára) nam. Ka e ko: kɛt pā (pār) nám! Ka afoajo pɔrɔ nám; ka nɛ pyɛn deɛ wá nɛtɛ. Ka ɔtɔwɔn e lonɔ pāre nam, ka nɛkɛ okɔk bɛnɛ, ka e ywɔnɔ. Ka e kɛdɔ, ɔtɔwɔn, wɛyɛ gɔ ywɔnɔ.

Ka afoajo kɛdɔ é kɛjɛ,⁴⁷ ka ywɔda lyɛch, gɔ kɔdɔ kɛdɔ kɛ tyɛlɛ, ká è kò: ɔwá kɔlɔ kɛdɔ. Ka tyɛl lyɛch nɛmɛ wɔk, ka lyɛch e kɛdɔ, ka è ɔtɛ; ka afoajo kɛtɛ yɛy lyɛch. Ka lyɛch, afoajo meɛ yɛjɛ, ka ɔjádɔ kɛ kɛn kɛlɛ,⁴⁸ ká è kò: yí rɛ ba kwɔtɛ? U ya kɛlɛ bɛn kɔtɛ! Ka lyɛch e kwɔdɔ; ka bɛa wɔk.

Ka lyɛch ya rɛt, ka ɔɔgɛ nɛ nɔnɛ (nɔwɛn) kwɛt, ka átɛt e ko: ɛrɛ ɔɔ (ɔɔk) lyɛch a nɔwɛn kwɛt kɛ chānɔ? Kine: pɔtɛ ɔɔ rɛt? Ka atɛt e kɛdɔ, ká è tɛnɔ kɛ átɛrɔ, ka ká (= kɛdɔ) chān; ka lyɛch ká yɛt, ka ɔ kɛlɛ kɛ ɔɔ gɛn, ka lyɛch pɔdɔ, ká kál e kɛtɛ.

Ka ɔwɔnɔ ko: yá jɛkɔ, ya bɛnɛ rɛt! Ka rɔn (ɣɛn), ka tɛrɔ nɛ ká (= kɛtɛ) nám bɛ mɛi, ká lɔt nɛ mena pɛn, ka nam nɛ bɛdɔ tɛr, ka ɔjɛ nɛ mɛi kɛ rech. Ka lɔt kwál yɛ ɔgwál, ka gɔn wɛkɛ kɔtɛ; ka kɛlɛ yi kɔtɛ. Ka okwóm ka pyɛch⁴⁹ yi ɔwɔnɔ, kine: lɔt e kwál yi mɛn? Kine: kúchɛ yán. Ka bɛnɔ pyɛch, kine: lɔt a kwál yi

mén? Kine: lo? a kwál yi ògwál. Ka okwóm pyech yi owānō kine: de kóbbi y chame⁵⁰ kúchà yin? Cham⁵⁰ nātí Ìde yin? Ka góch yi owānō.

Ka tañ kōbō ogwal: wá rārò! Ka tañ ko: ogwál, tyélí chékò, tyelá bàrò. Ka ogwal e ko: wá rārò. Ka gē rēnò, mēn ya kēn, mēn ya kēn. Ogwal gír kī yey pēn bēnē, ka tañ e ko: yēma ógwál. Ká ògwál è kò: yēma tañ. Ka tañ pídō, ka e pādō, ka e tō yi nūwēh.

Ka ólēt ka é jékò rōn (rōn) rīt, ka rōn, ka chip wij ábóbò. Ka ñeān nēt, ka olet e ko: buli rīnō! Ka rīnō bāl, ká è kò: khl rīnō! Ka rīnō chwōnò, ka chéká chwōtò; ka rīnō e chwōnò, ka pārá māl, ka lāu lōn wij ábóbò, ka rīnō gwārē. A chōgē, a chéká gwar.

A kwán lau yi atwák. A rōnē, a kúché lāu yi jāgō, à pādí. A kōp tērò kine: wá rōnē mēnā? Kine: rōn náu! A lān nau wār é nētò kīfa kwópé rōnē. Ka ñeān kwòdò. Ka tēte mwoł, ñeān e kwòdò, ka tērò ko: büh! éál náu? A bē (= bēdō) ñeān náu? nau ko kine: yá lānò wār yá nētò, ká tērò ko: büh! wēi kī y rōn!⁵¹ a wei, a kē tērò.

A yáp jāgō, ka jāgō ya mātók. Ka tērò bēnō, gē kōbō kine: wá rōn mēnā? Rōn ágák!⁵² Ka agak rōn, ka é jékò kī jànē dōch. Nī tōu lāi kī pāl. Ka tērò nī chyko, kine: wá chwōl a mēnā? Kine: chwōl jāgō! A chwōl jāgō, a bēnē ēn agak, ka tērò kōbō kine: jāgō, lāi ananō! Kwōn lāi! a kēdō bāté lāi, a kwán wán gōn; ka e gūdōdō, ka tērò chām. A chōgī kī jànē dōch; a kōp tērò kine: ágák ban ēn jānē dōch!

A gūy (= gōch) bāl, ká tērò chēnò, ka bāl pwót; ka Tāpērō kī túlō gē bēnō, ka dwās yi dāchō.

The hare married a woman, he together with the hyena. The woman liked the hyena, but the hare was hated by her. And they travelled; and (the people to whom they came on their journey) said to them, "Sleep in the sheep house!"⁵³ So they slept, and sheep were killed by the hare, while the hyena slept, and he smeared the contents of the stomach on the hyena's mouth. When the day broke, the hare went away, he left the hyena sleeping. (In the morning) a boy came and asked, "May I come in?" Then the hyena arose, he looked at himself and saw the contents of the sheep's stomach on his body, he said, "Where is the hare?" The brother-in-law⁵⁴ came and asked the boy, "Who has eaten the sheep?" He answered, "Have the sheep not been eaten by the hyena?" Then a whip was brought, and the hyena was beaten, and his wife relinquished him (he was divorced from his wife).

And the hyena went away. and he found the hare roasting fish; he said to him, "You cursed hare, I have found you!" The hare said, "Every one is accustomed to eat his food first (before doing anything else)."⁵⁵ He gave the hyena an okok (a certain fish with sharp pricks); the hyena said, "Father, it

seems to be good!" He asked again, "How do they catch it?" He answered, "They are accustomed to jump into the river (and thus catch it). The hyena said, "Go, jump into the river!" So the hare jumped into the river, but he bound a small skin around his waist (so that the thorns of the fish could not wound him). The hyena sprang after him into the river, but he was much bruised by the okok, and he screamed. And he (the hare) went away, he left the hyena screaming.

The hare went away to his place; he found an elephant who was taking a thorn out of his foot. The hare said, "My father is taking out a thorn." (He said to the elephant, "I will help you to take the thorn out", and) he cut the whole foot of the elephant off. Then the elephant went away almost dying from pain; the hare went into the belly of the elephant. The elephant shut the hare up in his belly, and he had difficulty in getting out. He said to the elephant, "Why do you not dung, that I may go out after your dunging?" The elephant dunged, and so the hare got out.

And the elephant was king. His cattle always scattered their dung on the road; and the ichneumon said, "Why do the cattle of the elephant always scatter their dung?" The people answered, "Are they not the cattle of the king?" And the ichneumon went and hewed a stick, and he went from behind to the elephant and stuck him in his trunk (stuck the stick into the trunk of the elephant); the elephant fell down (and died), and his house was destroyed.

Then the heron said, "I want to be king, I shall be king!" And he was elected, and the people went to the river to fish. They put a club into the river, which made the water clear, so the people used to catch fish. But the club was stolen by the frog; he gave it to the rain.⁵⁶ And the ibis was asked by the heron, "By whom has the club been stolen?" He said, "I do not know." Then the pelican was asked, "By whom has the club been stolen?" He answered, "The club has been stolen by the frog." Then the ibis was asked by the heron, "How could you say you did not know? Had you not seen it?" And he was beaten by the heron.

And to the waterbuck the frog said, "Let us run a race!" The waterbuck said, "Frog, your legs are short, but my legs are long." But the frog said, "(Never mind,) let us run!" And they ran. The one stood here, and the other stood there. But there were many frogs everywhere in the ground. And the waterbuck said, "I have beaten (surpassed) the frog!" But (always) a frog cried, "I have beaten the waterbuck." At last the waterbuck was tired, and he fell down and died on account of his running.

Then the hawk wanted to be king, and he was elected. He placed himself on an ambach-tree, and a cow was killed (on the occasion of the election of a

new king), and the hawk said: "Roast meat!" And meat was roasted. Then he said: "Bring meat!" And the meat came not quickly; so he called again for meat, and yet it did not come. He flew up and left the (royal) clothes on the ambach, he snatched the meat; (from that time) he has always remained in the habit of snatching meat.

The royal clothes were taken by the atwak, but he did not know how to behave in royal clothes, therefore he was driven away. Then the people said, "Whom shall we elect?" It was said, "Let us elect the cat!" (When the cat heard that) she spent a whole night in laughing, because of the plan of electing her. And her jaws swelled from laughing. When the next morning the people saw that her jaw was swollen, they said, "Why! what is the matter with the cat? Why is your jaw thus?" She answered, "I spent a night in laughing." The people replied, "Leave her alone, she is not to be elected." The people went away.

They looked for a king; there was no one who might become king. So the people came saying, "Whom shall we elect? Let us elect the crow!" And the crow was elected. He reigned very well. The game died in the bush. And the people were at a loss, they said, "Whom shall we call?" It was said, "Call the king." The king was called; he came, he, the crow. And the people said, "King, here is a game, taste the game!" He went to the game and took (picked) its eye out. Then he arose, and the people ate. He continued to reign well. And the people said, "The crow, he is a good king."

A drum was beaten. The people danced. And the drum was beaten again, and Tapero and the owl came, and he was selected by a woman for dancing.⁵⁷

80. The Hare.

Afoajo a wēli fōte riṭ, ka ywóddá n̄r; n̄r ḡr, ka fēka fēn b̄z chám. Ká é rúm, ka gē chon kánt; ka aṭep fan yi gēn. Ka amālò dwáí, ka aṭep kwan, ka gē chip wich amal, ká gò ḡchí, kine: cháṭí! Ka amalò (amolò) é bànd, ká gò chígí ḡchò.

A k̄tí afoajo k̄tí, a dwáí kyén, a yīj aṭep, a k̄tí kwòm kyén, à bán cháṭí. A ḡchí ḡn; chámó k̄d̄é a chígá f̄d̄d̄; a ko: búh! Afoajo kine: búh! aṭep ú gwók̄ d̄d̄? A d̄n k̄ kyén, a k̄d̄o afoajo, a dwai d̄ean, a yēj aṭep wiṭ. A l̄n̄é aṭep f̄n yi d̄ean, a k̄b̄o afoajo: yí r̄è l̄n̄i aṭep f̄n? Ko: yí r̄è n̄gí j̄è? yá b̄d̄d̄! A k̄tí, a d̄n afoajo, a n̄n̄ afoajo, aṭep ú t̄ch̄ d̄d̄? A chígí d̄d̄gò b̄z dwát̄ò n̄; a ywódd̄ en; a k̄b̄í: yina n̄! wá f̄a m̄t̄? Kó á, yín̄è m̄d̄á! Afoajo kine: yá d̄ál yí ḡch̄è m̄k̄d̄. Ye ko: á ḡn̄ d̄n̄? N̄r a yóte yán f̄d̄te r̄t̄, gé ḡr, a chámá, ká yá yán̄d̄, ká gé ch̄n̄a. A k̄p̄ n̄, yí cháká t̄d̄d̄, wàl̄a a kwál̄é yín? Kò: á kwál̄é yán. Kò: yách! yá f̄a k̄t̄! Kò: m̄t̄, b̄i k̄d̄d̄, kon yán! Kine: yá t̄t̄, yí dúon̄. A k̄t̄ n̄, a yódd̄ ḡn̄ ént̄ é p̄k̄, a kyéd̄é. A k̄d̄o afoajo tyau.

*A dwai ótuòh, ko : yin ótuòh, tètò à dwai yán bènè, dé gé bán, de bi, kon yan !
 yu fòtè kí nòr, mọk ú chámè yín. A kẹtí ótuòh, à yéjì kwom ótuòh ; a kálé gén
 pach, a wáwò gól gén, a lén gè fén. Ká kwómé oṣuon e fùgò. Ká afoajo kómà
 kine : kwom oṣuon ú wòk édí ? Ka yit yaí ká gè tók yí gén, a kiti kwom kèn lèt.*

*Ká é tuyi yàn duón. Afoajo lítà yát, e bār kí kwom ótuòh ; a nwólí ; ka nwòlè
 ní lítà afoajo ; e ko : búh ! u bálè kí ániò (kànò) ? A kwání túk à bálè gòn kí tun
 eni. Kẹt tun enā fáfè dí nām, a lógí mụchò.*

*Ye kẹdò bẹ fèt kí jām, ká nwólé ochōye ká gè fèt. A bèní owèlè mẏko, a kóbí
 kine : fòtí yan kí gín chám ! A kyét afoajo kine : néwá, yá chérá bènò ànàn. Afoajo
 chámá létí nájé. A ywóde ochōye, é nènò, a duot afoajo, ká fàlò kwáné, u kágó
 gòn ; ka fàl kẹdò yéjé ochōye ; ka afoajo e nàniò : fàlò é kẹdò kèn ānò ? Ka wije
 nòlā, ká kẹdò yéjé ochōye, ká ywode djè gè gír, gè nènò. Ka é fèdò. A bèn wòk, a
 ywóde wije é tyètò kí yák, a chwólí gòn, kine : yine wich bí ! Ka wich é bán. A
 chígí gòn chwólé kíté, ká é bán. Ká gò gǔché kí átá ; a bènè wich, a dǔgè kẹjé.*

The hare travelled into the town of the king, and he found beans, plenty of beans. And he sat down to eat. When he had finished, he piled them (the rest) up in one place. He filled a bag with them. Then he brought a camel, took the bag and put it on the camel. He beat the camel saying, "Walk on!" But the camel refused. He beat it again saying, "Walk on!" The camel fell down and said, "The bag is too heavy." The camel went away.

The hare too went away ; he fetched a horse, lifted the bag and put it on the horse's back. The horse refused to walk ; he (the hare) struck it, it tried to go, but it began to fall down saying, "Why!" The hare said, "Why! what shall I do with the bag?" He left the horse. The hare went and fetched a cow ; he put the bag on it. But the bag was thrown down by the cow. The hare asked, "Why do you throw down the bag?" The cow replied, "Why do you kill people (by laying such a heavy load on them)? I refuse." He went away. The hare was left ; he was perplexed, thinking, "What is to be done with the bag?" He once more turned back to fetch the lion. When he found him, he said to him, "You lion! Are we not friends?" He said, "Yes, you are my friend." Then the hare said, "I am in difficulty with a certain matter." The lion asked, "What is it?" He answered, "I found beans in the town of the king, plenty of beans. I ate some of them, and when I was full, I put the rest into a bag." The lion asked, "Were they given to you, or did you steal them?" He answered, "They were stolen by me." Then the lion said, "Never! I shall not go!" The hare said, "Friend, come, let us go that you may help me!" He said again, "I am small, you are big." So the lion went. He found the bag ("thing") very heavy ; he refused and went away. The hare too went.

He fetched a cock ; he told him, "You cock! all (kinds of) people were

fetches by me, but they have refused. But now come and help me, and I shall give you part of the beans to eat." The cock went, (the hare) put the bag on the cock, and it carried it home. When they came near the house, it threw it down. The cock's back was bruised (from carrying the bag). The hare said, "What is to be done with the back of the cock?" He crushed leaves of a tree and placed them on the sore place of the cock's back.

And there sprang up a large tree (on the sore place of the cock's back, some seeds having got into the wound by putting the leaves on it). The hare saw the tree was very high on the back of the cock. The tree bore fruit; when the fruit was seen by the hare, he said, "Dear me! by what (how) are they to be thrown down?" He took a stone and threw at them. The stone fell into the middle of a river and became an island.

The hare went to plant some vegetables (on the island), and he planted melon seeds. Then there came a traveller, he said, "Give me something to eat (the traveller saw the melons, which in the meantime had ripened)!" But the hare refused saying, "Cousin, I have come in this very moment (so I am not prepared to give you food)." The hare looked back; he saw there were many melons. The hare arose, he took a knife and split a melon. The knife went into the middle of the melon, the hare was perplexed, he said to himself, "Where has the knife gone?" Suddenly it (the knife) cut his (the hare's) head off. He (the hare) went into the melon and found there many people, who were alive. When he was tired, he came out; he found his head carrying firewood. He called it, "You head, come!" But the head refused. He called it again, but it refused. Then he struck it with the flat hand. The head came and returned to its place.⁵⁸

[The Nubians have the same story; here, as in Shilluk, it forms part of a series of tales; only the part which coincides with the story in Skilluk is given here (translated from Leo Reinisch, *Die Nuba-Sprache, Erster Teil*, p. 232 ss). . . . The young man heaped up the eggs, squashed them, made a wind, and winnowed them, so that the wind blew away the egg-shells, and only the chickens were left. One of the chickens had a wound on its foot. They sent for the doctor, who said, "Take two ardeb of date-seeds, roast them and bind them on the wound, then it will heal. They did so. Now a date-tree grew out of the chicken's foot, it became large and bore fruit. When the fruit were ripe, a boy came and threw a stone at the tree; four fruit fell down. Thereupon the tree became angry, in its anger it fell down and formed an island. The owner of the island sowed sesamum on it; but afterwards he sowed melon-seeds. While they were still sowing, the melon-seeds germinated and grew large. Then a

Turkish soldier came and asked the owner, "Give me one of the melons." The man replied, "They are not yet ripe." The soldier said, "If you don't give me one, I shall cut off your head." Then the man went, cut a melon and gave it to the soldier. This one took his knife and stabbed it into the melon; but the knife escaped into the belly of the melon. Then he drew his sword and stabbed into the melon, but the sword too escaped into the belly of the melon. The Turk became angry, pursued the owner of the melon, cut his head off and threw it away. The trunk of the man crept into the belly of the melon. But the head searched its trunk in vain. At last it went away into a barber's shop. Here he had his hair shaved. In the meantime the man (the trunk) crept out of the melon and went away. When he came to the barber's shop, he found his head, took it, placed it on his neck and went his way.]

81. The Camel and the Donkey.

Jal mākō e ya da amalō, gē kī adēro, gē nī chōk gē tyēto kī jam. De bogin nī chāmē gēn, dē gē gwālō gwālō. Ka amalō ko: būh! Kīne: adēro! Ka adēro yēi kīne: é! Kīne: wā chà tū! Kīne: àwó, wā chà tū. Amalō ko: kēn y fārē wā, yu (yīu) yēi? Ka adēro ko: àwó! yā yēi. Ka e ko: fār wō!

Ka gē kēdo, gē chātō; ka gē wīta kēch malqulau; ká mūchō lītē gēn, é yā dī nam, dī lūm gīr; ka gē ko: wā kēlō dī? Ka adēro ko: kījā! Ka amalō ko: wā y kwānī! Ka adēro ko: wā kī mūt? Kīne: é! Kīne: wā fa mut, gik amalō. E ko: jwōk duōn! wā y wīti wōk. Ka gē kēta nam, ka adēro kēta bānē, ka gē kwānī.

Ka gē wīti wōk, ka gē kēta wōk; dē chūnē gēn mēdo; muchō by qān, ká gē chāmō, ka gē nī butō. Duki ka gē nī chāmō, ka nī yūdē wōu, ka gē nī búti; kīnau chēk kī chānō. Ka adēro chwēyō, ka amalō chwēyō; dē nīte gēn fa tādēr; ka gē nī māta gat kī pi; ka gē nī bēnō.

Ka adēro kōbō kīne: māt! Kīne: é! e kō; yī cha de gūgū kī kēch madqoh; e ko: wīja mūm; e ko: kēn de būnī yīn, e ko: wā de tūu, gik adēro. Amalō ko: yī faṣe dēk? e ko: kwōp nājē yīn? e ko: fa kúchī yīn? gik amalō. Ka gē bēdō chān ākyēlō; adēro ko: māt! — kēn chwōlē amalō. Amalō ko: é! E ko: ya da nūwōl mótōpō⁰⁰ kī wīja, dē bēi ēdī? Amalō ko: būh! nūwōl mōtōpō⁰⁰ ga mō nō? ⁰¹ Ká è kūdō. Ka gē nēnō, ká chīkā kwóf kīne: māt! Kīne: é! E ko: mōk gni e nūwēnd kī wīja. Kīne wīji chaka wīlō! Kúchī yīn, kēn mak wā, ka wā nī pwōt kī lōt? Dē yī chwē, dē da mó kōmī. Ka e ko: arā, yā kūt. Ka e kudō. Duki ka e ko: ya dālē chām yī gik gni, wījā nūwēnd. Amalō ko: būh! Ko: yīk chwāki y līnē yāu yī tyēn kālē nam. E ko: á, wēi ywōnā, gik adēro; kī nūwōl mótōpō² yāu! Ka amalō ko: é, ywōnī! ya fēt kī yī, tō y bī kīfa wā bēnē, faṣe kīfa yā kētā.

Ka adzro renò, ká è kwòdò, ká é ywòndò kí ywòk mágír, ka ní kwòdò; ká jè ma chátí kí yey ygi, kine: adzro ywòné kén? Ka gè bia wòk, kine: muchò yejè da jè.⁵² Ka gè yàbò kí kèlè lám, jè bogò. Ka adzro yót, ka amalò yót, ka gè mak, ka ní fwoót ká lèt, ka amalò ko: yá ko kòp, yá ko: wa y yót; dè ànàndò, yí kòbò ádí? Adzro kudò. Ka gè kál (kél), ká gé mákè kí wúnè yèi, ygi fyéché gén. Ka amalò ka wune chòdè, ka e renò; ka tzerò rínò bānè, ka jè yómè én. Ka adzro dōnò, gè kí bwon, ka ní gèché lèt; ygi fèk, ka e tò.

Dyini⁵³ chinè ká àmàlò bia gát bè mat, ka adzro yòdè, é tò ke yey pi; dè kúddò. Ka e ko: dwoótí mál! gik amalò. Ko: dwoótí, ywóni! Ótyèndò yá kò: yí kú ywòndi! yí kò: dā gin nwoñdò wíjì; dè dwoót! Adzro tò. Ka amalò kèti bè mat kí pi, ka amalò dōga kèl tìm.

Somebody had a camel and also a donkey; they used to carry goods every day, but they got nothing to eat, so they were very thin. One day the camel said, "Dear me!" Again he said, "Donkey!" The donkey replied, "Eh?" The camel said, "We are going to die!" "So it is," replied the donkey, "we are going to die." The camel said, "Suppose we run away, would you consent?" The donkey replied, "Yes, I would consent." Then he said, "Let us flee!"

And they went travelling. They arrived in a very distant place; there they saw an island in the middle of a river. There was much grass. And they said, "How shall we get there?" The donkey confessed, "I do not know." But the camel said, "We will swim." The donkey asked, "Shall we not be drowned?" "No", said the camel, "we shall not be drowned; talk of the camel."⁵⁴ He said again, "God is great! We shall arrive safely." They went into the river, the donkey went behind the camel. And they swam.

When they came to the bank, they got out of the water. They were very glad; there were no men on the island. They ate and then lay down; the next day they grazed again (the whole day), and when the night came, they lay down. Thus they did every day. The donkey and the camel became fat; their bellies became thick. They used to drink water in the river; and from there returned to grazing.

One day the donkey said to the camel, "Friend!" He replied, "Eh?" The donkey said, "You have indeed succeeded in bringing us into a good position; I am quite surprised; if it had not been for you, we should be dead now!" Such was the talk of the donkey. The camel replied, "Are you not a stupid fellow? Do you know anything? Are you not an ignorant one?" So said the camel. One day later the donkey continued, "Friend!" — So he used to call the camel. The camel replied, "Eh?" The donkey said, "I have some thoughts ("little seeds") in my head; how may it be with them?" "Dear me," replied, the camel, "what may be your thoughts!" Then the donkey was silent; and they

went to sleep. But the next morning he began again, "Friend!" The camel said, "Eh?" The donkey said, "These things (thoughts) are still working in my head." "You begin to forget!" warned the camel; "do you not remember, when we were caught (every morning) and were always beaten with a club? But now you have become fat, you want to talk!" The donkey replied: "Well, I will be silent." And he remained silent. On the next morning he continued, "I cannot eat on account of this thing; my head is always wandering." The camel said, "Why, if you talk so loudly, the people who are travelling on the river will hear us." At last the donkey begged, "Let me bray just once; that is what is troubling me." Thus the talk of the donkey. The camel said, "Well, do bray! I am worn out by you. Death will come to all of us, not to me alone." And the donkey ran, snorting and braying exceedingly loud, and he snorted again. Some people who were travelling in a boat, heard him; they said, "Where does that donkey cry?" They went ashore saying, "There must be people on the island." They searched in the grass, but there were no people. At last they found the donkey and the camel. They seized them and beat them with clubs. The camel said, "Did I not tell you, saying: we shall be found? but now, what do you say?" The donkey was silent. They both were driven away and were bound with boat-ropes, in order to pull the boat. The rope of the camel broke, and he ran away. The people pursued him, but he outran them. So the donkey was left with the strangers. He was beaten with clubs; the boat was heavy, he died. Some days later the camel came to the river bank to drink; he found the donkey dead in the water; he was bloated. And he said, "Get up!" talk of the camel. He said again, "Get up and bray! formerly I told you, do not cry! But you said, something is ("working") in my head. Now get up!" But the donkey was dead. So the camel went to drink and then returned into the forest.⁶⁵

¹ The animals, when acting like men, have in the English translations always been treated as persons.

^{1a} In most of the texts the word "jwqk" is rendered by "God", where, however, it is used in rather a disrespectful sense, "jwqk" is kept in the translation.

² *lēt* is "war", and "the army, host of war".

³ *tyal*, more frequently *tyel* "foot".

⁴ the future form of the verb, but without the future particle *y*.

⁵ Very frequently the present tense is followed by the imperfect of the same verb, the first introducing the action rather as a state, the second showing the action as going on, as being in progress. "They go, when they were going below a tree. . .

⁶ "he says" or "said" is: "e *kō kīne*"; but in fluent speech *kō* "to say" is often omitted and only "kīne" "thus" is said.

⁷ vocative! see Grammar.

⁸ *chāmī* was to be expected.

- ⁹ The "yin" lays stress on the subject: why are you so thin (while the hare is fat)?
- ¹⁰ *bǎh*, an expression used most frequently, cannot be well translated into English; it may mean any degree and shade of surprise, very often, as here, angry surprise.
- ¹¹ *Dyki* is not only "to-morrow", but simply "the next day".
- ¹² Instead of "chwách yi én".
- ¹³ from *yi y*.
- ¹⁴ *kat*, more frequently *kət*, the stem for "go".
- ¹⁵ The hare wanted the hyena to believe that he, the hare, was being punished for his misdoings, and that the hyena, by coming near, might get a thrashing as well.
- ¹⁶ instead of *yi*.
- ¹⁷ in order that.
- ¹⁸ more frequently: *witə* to arrive.
- ¹⁹ "beside" = since.
- ²⁰ vocative!
- ²¹ commonly: *kudə*; here the *ə* is long, as if to express the lengthened waiting for an answer — but all remained silent.
- ²² Is he, being great, not entitled to eat you?
- ²³ To prevent the monkey from secretly running away.
- ²⁴ Alluding to some old affair, for which he intended to take revenge now.
- ²⁵ Twice the hare escapes the threatened revenge of the hyena, and even injures him severely anew, taking advantage of the greediness of the latter.
- The same story is told in Marno, Reisen im Gebiet des Blauen und Weißen Nil, under „Geschichten aus dem Sudan.“
- ²⁶ the lion, his spear is still with me.
- ²⁷ *fa* and *faɬ* are most frequently used in this way, to emphasize a sentence: is it not so? that is: it surely is so.
- ²⁸ vocative! the last vowel with high tone.
- ²⁹ "why remains my spear not cooked (forged) by you?"
- ³⁰ see Grammar.
- ³¹ "a saddle which is not": a saddle of somebody who is not present, somebody's saddle, I do not know whose.
- ³² vocative!
- ³³ instead of: *make yi iu*.
- ³⁴ one would expect: *yiepe wun*.
- ³⁵ one would expect: *yiepe gen*.
- ³⁶ "You are finished with your mark". "Whenever I meet you again, I shall recognize you and take revenge." This story of the lion and the fox is also told in Marno, l. c. The Hottentots have it likewise.
- ³⁷ He expected the fox to come too, and so to find an opportunity for finishing him.
- ³⁸ *yá-kɪ* . . . an expression of assertion, the literal meaning is not clear; "I with my children?"
- ³⁹ from *liḍə*!
- ⁴⁰ The fish-spear is a wizard, because "he sees the fish in the water"; he is thrown into the water at hap-hazard, and yet hits the fish.
- ⁴¹ In dancing the girl selects her companion, not the man.
- ⁴² The story seems to have some mythological relation.
- ⁴³ from *dyek*!
- ⁴⁴ "and them (the contents) smeared he".
- ⁴⁵ goats are eaten they (by) whom?
- ⁴⁶ a curse; its literal meaning not clear.
- ⁴⁷ "the hare went, he (to) his place".
- ⁴⁸ "he was in difficulty with a place of his going out."
- ⁴⁹ and the ibis, and (he) was asked.
- ⁵⁰ In many cases like this the meaning of *cham* can hardly be rendered.
- ⁵¹ abstain from electing her! *y* is used here because the act of election lies in the future.
- ⁵² the people ask: "whom shall we elect?" (one among them exclaims), "elect the crow!"
- ⁵³ generally the *lwak*, the "cow house", is the place where strangers pass the night.

⁵⁴ Who that is, or why this designation is chosen, is not clear.

⁵⁵ "First let us eat, and then hold our palaver!"

⁵⁶ The frog is the friend of the rain.

⁵⁷ A number of stories are strung together under this head, most of them reflecting the political and dynastic life of the Shilluks with its intrigues and vicissitudes; some are told not without a certain grotesque humour.

⁵⁸ The mention of horse and camel in the beginning perhaps points to a foreign (Arab) origin of the story, or at least of the first part of it; though, of course, both horses and camels are not unknown to the Shilluks, as many of them have lived in contact with Arabs for a long time, in the north as well as in the west.

⁵⁹ The use of *ky* here is rather strange.

⁶⁰ more frequently: *maḥ*.

⁶¹ *maq anq*.

⁶² "the island, its interior has people".

⁶³ from of *dyki*.

⁶⁴ This formula is often added after a verbal quotation.

⁶⁵ This story is evidently of Arabic origin.

XII. ADVENTURES BETWEEN MEN AND ANIMALS.

82. The Country of the Dogs.

Jē a kēdō bē dīar gā pyāro, ka wīta kùn à lāu, ka áryāu é wán. Ká gé mákà chān áryāu¹ wīte gén á mím. Ká gé kēi pach mēko, ka gē ywoda mán kēté gén.² Ka chwogu e bēno pāl kī dōk, génà gwók, ka gé nī kēi yēte kālī, ka jal mēko e pēchō kīne: chwogu ágō gén? Gé kūdō. Ka chíká fēcho kīne: chwogu ágō gén? Ka gwok mēko ka chusē é rēnō, ka pārá kwōmē. Ká gō nāgé, ka nāl ákyēl e dōnō. Ká mákà dīat (dīet) abich é bēdō, a pyēch yī gwok: yī kālā kún? Ka e ko: yá kālā fōte Chōl; yá chākà wānō. Ka wékē dōk gén dāpēk, ka kēl yī gwok kīte kwōmē, ká gwók é rēnō, ka wīta bātē fōte Chōl, ka gwok e ko: fōte Chōl á wāp, à chíntē; y³ kēdō pach, ká yī wāch: yá yēnā fōte gwok, mán fá jē, chwogu fa gwók; yī kī kūt, y kūt, yī tō (tōu). Ka nāl ént é kudō, ē fa kōbō; ká é bēkō kī wāp, ka é lēko, gwok e bēno, kīne: nāl, yī re fa wāch? Kēn kē wāch⁴ dūki, yī tō! Ka nāl dūki mōl (mōl) ka e wājō, kīne: ka wānā ótyēn, ya yēnā fōte gwók kī mādā bēnā, mán fa jē, dē chwogu fa gwok, ka mādā nēkī yī gwok, kēfa jwānō kī kwōp.

Some people went hunting; they were ten. And they arrived at a very distant place. Two of them lost their way, they walked for two days, then they became quite perplexed. They came to a certain village, where they found women only. After some time the men too came from the bush with the cattle, and they were dogs (the husbands of the women were dogs). They went into the enclosure (the homestead surrounded by an enclosure). And one of the men asked, "Where are the men (of your villages)?" They remained silent. He asked again, "Where are the men?" One of the dogs became angry⁵ ("his heart turned bad"). He jumped on the back of the man and killed him. So only one man ("boy") was left. After five months ("he seized five months") he was asked by the dog, "Where did you come from?" He answered, "I came from the Shilluk country; I had lost my way." Then the dog gave him three cows, he was taken by the dog and put on his (the dog's) back, and the dog ran away with him. When they got near the Shilluk country, the dog said, "The Shilluk country is coming near; it is over there. Now when you reach home, tell (your people), 'I was in the country of the dogs, there the women are (real) people, but the men (males) are dogs.' Do not be silent! If you remain silent, you will die!" But the man ("boy") was silent, he did not tell (his story). And during the night he became afraid, he dreamed, the dog came and said, "Boy, why do you not

e bẹ chọ́n, ka nù e chọ́nọ. Ká nì dẹ́má yẹy búr, ka ge ẓum kị faẓe yey bur. nì eni dẹ́nọ. Ká kẹ́lẹ́ chán dẹ́má yẹy búr. Ka nìt è dẹ́nọ. Ka nàl eni bia wòk ya, ka nìt nì chọ́r yey bur. Ka nù ẓọ bẹ́ne. Ka e kẹ́dọ, bān nù mákè yì nàl dọ (dọk) nù; ká dẹ́n a bụ tūn ká nì nẹ́k, ká dẹ́n a tūnẹ nut, nì kẹ́lẹ́ ẹn. Ka bān mẹn a yiebe nut, ka nì nẹ́kè ẹn, ka wọ́t bān yiebe bogon, nì wẹ́t ẹn. Ká m, ka gọ dẹ́nọ nù dkyèl. Ka e reńọ, reńọ wák. Ka ge kẹ́dọ kị jámé ke dọge, nì fọ́te gén, ká è gẹ̀rọ́ kị fàrẹ́ kị wāi.

Wen e ko: e á jàl kẹ́n? a dọkẹ́ gtr kị bānì gtr! Kuche wiye, dẹ́ ẹn, wiye nādje. gẹ́ bẹ́dọ́, ka pen e yigí kẹ́ch, ka wen byel bogon kị ye, ka nàl eni byel nùtè ye, emen nì bẹ́n, ká è kò: nì ẓọ́te ow ak, ka ge nì ẓọ́te kị byel. Ka kẹ́te yì wen, e wọ́ ẓọ́te byél. Wen e ko: yì mẹn? Kine: yì jal e kune chẹn. Ka dọkị wọ́n dọ, kẹ́dọ yì nàl eni, ka ge ẓọ́te byél, ka nàl eni ko: wiye wín nát? Kine é, nát; e ka kọ́f ụ́n kine: jal e wẹ́lọ́ yì chwolé, ka wone bẹ́nọ, ka wiye gen kọ́fè gén, ka e gén ye bẹ́nọ, ka bia yì wānịe chànọ. Ka nàl eni ko: yì rẹ́ bẹ́dọ́ wānì chānọ? Kine: wānā chán yika kál wāda yì nù. Kine: de wādi kẹ́n ywódi, ụ́ nājè yín? Kine: nē! Kine: wādi nīne mẹn? Ka jal eni ko: nīnẹ́ Akwoch. Ká è ko: Akwoch nījè yin? nàl eni ko: faẓe yan Akwoch? Ka mákè yì wiye, ka wiye ywọ́nọ, ká è ẹnọ́ kị nùwòt, ka wiye lyel, ka ẓọ́te kị lānọ kwach. Ka ẓọ́te dọ́k, ka wiye dōga fāre. E ko: big kẹ́de kach dkyèl. E ko: é, ya ụ́ bẹ́dọ́ kẹ́n. Ká gẹ́ bẹ́dọ́, nàl eni ya fāre, ká gẹ́ nì wẹ́lọ́ kị reyì gen.

A certain man had three sons. One child was pretty, and his fame reached the lion. So the lion caught flies, and he caught mosquitoes too, he put them into a gourd and came saying, "I am selling!" The people asked, "What do you sell?" He answered, "Its name is not to be told." So they let him go. He came to this man (the man the story treats of) and said, "I am selling." He asked, "What do you sell?" The lion replied, "Its name is not to be told." And he said, "Look at it!" He gave him the gourd, and he opened it; the mosquitoes flew out with a loud buzzing; he opened the other gourd too, and the flies flew out with a loud buzzing. The man said, "Why, they are but flies and mosquitoes! I do not want to buy them." — This man was a king. The lion said, "Why, will you not (put them back in) their place?" The man replied, "Where should I find them?" The lion said, "Then will you not make compensation?" The man asked, "What shall I give for compensation?" The lion answered, "A man." So a slave was brought (and was offered) as compensation. But the lion refused him. Then a slave woman was brought and offered as compensation, but the lion refused her too. He brought all his goods, but they all were refused. (At last) a son of the man was brought, but the lion refused him. The man said, "What then do you want?" He replied, "I want Akwoch;" — he was the son of this man (Akwoch is the name of the pretty

boy whose fame had reached the lion). And this man wept. But the lion was glad because of this boy. He gave him the boy, and he went away with him. The lion had no child, and Akwoch became his child. The lion was very glad.

The lion used to go into the bush, to hunt game; and he used to bring it home. The portion of the boy he used to cook, and then give it to him. The boy used to eat it, and he became fat; the lion was much pleased. And they (the other people i. e. the other lions) used to walk with the boy and used to go into the village of the son of the lion (i. e. the village where the lion and his "son" lived). So all the lions knew him, and they all were much pleased.

One day the boy asked for an ax; he said, "Mother!"¹⁰ She said, "Eh?" The boy said, "Give me an ax!" She asked, "What for?" He said, "I will cut a club." She gave it to him; and he cut a large tree. When he had cut it, he came. (The next day) this woman asked him, "Where are you going?" He replied, "I am going to cut." The lion asked, "Is the club finished?" He answered, "Not yet." The next day he went again to cut a drum. He carved it; and when it was finished, he brought it; but the lion was much pleased. And he (the boy) said, "Mother, bring me a skin (to fasten on the drum)." And a skin was brought, and he stretched it on the drum. When the drum was finished, he said, "Mother!" he said again: "Go and call your people" (i. e. the people of all the villages around, belonging to the lion's family). The lion went, and he told all his people, "A drum has been made by my son, now all people shall come to-morrow." Then he returned.

The drum was placed in the sun (to dry). Then a big hole was dug by the boy, and he put a tree into it; he put a fire into the (hollow) tree and threw the tree into the hole. The tree caught fire in the hole. The hole was covered by the boy, but the fire was burning in the ground. Then the drum was beaten, and all the lions came; and the people said, "Cripple, will you not stay at home?" The cripple replied, "Why should I stay at home? My eyes are not crippled!" Then they said to the blind one, "Will you not stay at home?" He replied, "Are my ears blind?" They asked the deaf one, "Will you not stay at home?" He replied, "Though I am deaf, My eyes are not deaf."¹¹ So all people came, there was no one left at home. The people came for the drum. Then this boy climbed upon a tree, a big tree, and he beat the drum. The people (= the lions) came to dance, and the lions danced. And (while dancing and not heeding the hole) they fell into the hole; they all fell into the hole. And this man (viz. the lion who was the boy's father, or his wife) was left; and he too was fetched and fell into the hole. Then the cripples¹² were left, and the boy came down from the tree and pushed them into the hole. So all the lions died (were burned in the hole).

Then the boy caught the slaves of the lion and his cattle. The cattle without horns he killed, and the cattle which had horns, he took with him. And the slaves which had tails, he killed, but the slaves, which had no tails, he let go.¹³ When he had finished them all, there was one lion left; that one ran into the bush. Then he went away with all his goods and his cattle, and he went into his native village, there he built his home in a place by itself.

The father (= his father, who at the same time is the father of the children whom he addresses) said, "To whom does this man belong? he has so many cattle, and so many slaves!" His father did not know him, but he (the stranger) knew his father. They remained some time, then it came to pass that a famine came, and the father had no more dura with him, but this boy (the stranger) still had dura. And his brothers (who did not know him) used to come to him, and he used to say (to his servants), "Give these boys dura." And dura was given to them. Then they returned to their father, saying, "We were given dura." He asked, "By whom?" They said, "By the man who is over there." On some other day these boys went again to this man, and they received dura. And the man asked, "Is your father still alive?" They said, "Yes, he is alive." Then he said, "Tell him, 'the stranger ('traveller') calls you'." The boys came, and told their father; and their father came, he came with a sorrowful face. The man (stranger) asked him, "Why is your face so sorrowful?" He said, "My eye is so sorrowful because my son has been carried away by a lion." The man replied, "If you met your son now, would you know him?" He said, "Yes." The man asked, "What is the name of your son?" He answered, "His name is Akwoch." Then he asked, "Would you know Akwoch now?" He said, "Yes, I would know him." The man replied, "No, you would not know him." Then he said again, "Am I not Akwoch?" And his father seized (embraced) him, and his father wept. And he brought a razor and shaved his head, and he gave him a leopard skin;¹⁴ and he gave him cows. Then his father returned to his village. And he said, "Come, let us go (= live) in one place." But he replied, "No, I will stay here. And they remained, the boy in his village, and the father in his village, and they used to visit each other.¹⁵

84. The Girl and the Dog.

Nāne ǵāchò fá bwogch, ka kǵa fāl, e ywóda gwok; ká é kò kine: yina jwók! e ko: ǵòtí yán ke nāra! u nwogmí gwok. Ka ǵòtí nāre yí jwók, ka nāre é dǵnò. Ka nāre kǵá fāl, ka gwok ywóde, gwok bǵda nàbón. Ká gwók è ko: kǵtí yí mǵyí, gwok e ko, ye ǵān u wǵkè yán ko-wén? Ka nān ǵēn e bǵnò, ko: mǵyó! Ka mēn yēyo. Ko: yá ywóda gwok fāl, dǵ gwók è ko ne: kǵtí mǵyí, kǵptí kine: gwok e ko:

dān u wékè yán ko-wén? *Ká* máyè ywòñ, *ka* kōpa wtyé; *ka* wiye e ko: *kèl* muy (muy) gwok! *Ka* nān fēn *kèl* muy gwok.

Ka gwok e yót, é búdd. *Ka* nān fēn wéke. *Ka* gē dúoḍo, *ka* gwok é kēḍḍ kī nān fēn, *ka* gē kēḍo kī gwok, *ka* gē kēḍa fēn; gwok bēḍḍa jwok, *ka* kēḍa wot gwok, yaḥ gīr bēnḍ, *ka* gwok e ko: nī chām kī re yan, *ka* yi nī kēḍe gōl! *Ka* gōl ye ko: kēḍi yeḗ! *E* ko: bān àgāk. *Ka* gwón ént é kēḍḍ, *ka* nān eni e dōñḍ. *Ka* nān eni kēḍa gōl gwok, gōl duḡñ, wōn eni wot jwok.

Ka nān eni reña mal, *ka* e pāro, *ka* pen e pyēḍḍ. *Ka* nān ént bia wot, kēḍi é rñḍ. *Ka* gwok e liḥo, gwok e bēno é rñḍ; nān eni reña wot kī nam, wot ma yēna nām, wot maduḡñ. *Ka* gwok e bēno, *ka* é bēḍḍ kī tyele wot. *Ka* tyēñ wōn eni gēn abíryāu, *ga* yogo chuḡu, ḡāchḡ bogōn kī kēle gēn. *Gēn* nī chama lai, nī kēḍi bē dwār.

Dān eni á fáné wot, *ka* jōk eni (oni) e bēno, kī gé kò: amēn a fāl gīn cham? *Ka* gē nānḍ, *ka* gē kēḍa bē yáf kī wot, *ka* nān ént ywót, chūne gēn mēḍḍ, e ko: yi yīg namēi wōn. *Ka* gē bēḍo, *ka* nān eni ko: yá chḡḡe yi gwok. *Ka* gé kò: āgōn ēn? *Kīne*: ya pēn fā wot, *ka* gē liḥá pēn, *ka* gwok liḥe gēn, *ka* gwok gōch kī toch. *Ka* gwok e fōu, *ka* wete fāl.

Ka maka wun *ga* ábī ryāu, *ka* nān eni ko: yá dwátá kēḍo bē liḥe chā gwok. *Dān* eni ko: bēt, yī kī kē; nān eni ko: yā kēḍo! *Ka* gē kēḍo, *ka* nān ént é yābo, ká nēkē chḡḡó kī tyele, *ka* nān eni fō. *Ka* nān é ywòñ, *ka* nān eni kwán yē gēn kīḥe nam; nān eni kēl yi nam. *Ka* wíḡé fōḡe gēn, *ka* ywote jō (= jōg) chyēk. *Ka* nān eni kīl wot, *ka* riḥ kópè, *ka* riḥ é kànḍ ḡāchḡ maduḡñ, *ka* nān eni lwok kī pi, *ka* chōḡo yót yi dān ént, *ka* kīl wot, *ka* nān eni dwoḥa mal, é chārḍ; *ka* riḥ kópè: dān a chē! *Ka* riḥ e bēno, *ka* pyech yi riḥ, e ko: yi kīlā kēn? *Kīne* ya kīla wot ma yēnā nām. *Ka* e ko: yi dwāi yi ānḍ? *E* ko: yá wékē gwok yi wiya, dē gwok é chātḡ yán, ya kēḍa wot kī nam. *Ka* rān eni ká é ywòñ: nārḡ! *Ka* mēn e bēno, ká é ywòñ, *ka* ḡok kīl, ḡok gēḍḍ; *ka* kēḍe wot. Chḡḡe, á tūm.

A woman was without child. She went into the bush and found a dog. She said, "O jwok! give me a ("my") child! (If you give me one) it shall marry the dog." And a child was given to her by jwok, and the her child grew up. And the child went into the bush; it found the dog; — this dog was a white one. The dog said, "Go to your mother and tell her, the dog says, 'When will the woman be given to me?'" The little girl came saying, "Mother!" The mother answered. The girl said, "I found the dog in the bush, and he said thus, 'Go to your mother and say to her thus, the dog says: when will the woman be given to me?'" Her mother wept; she told the (girl's) father; the father said, "Bring her to the dog." They found the dog lying. The girl was given to him.

And they (the dog and the girl) rose up, the dog went with the girl, they

went into the ground; — the dog was jwɔk; they went into the house of the dog; there were many trees there everywhere. And the dog said, "You shall always eat with me; and you shall go into this enclosure." The people of the enclosure said to the girl, "Go to the center." The dog said to the girl, "These are slaves." Then the dog went away, the girl was left. So the girl had gone into the enclosure of the dog, a big enclosure; this house was the house of jwɔk.

One day the girl ran up, she jumped up, and the ground split. The girl came out; she went away running. The dog saw her, he came running; the girl ran into a house in the river, this house was (in?) the river; it was a big house. And the dog came; he remained at the foot of the house (below the threshold). The people of this house were seven; they were males, there was no woman among them. They lived on meat, they used to go hunting.

The girl hid herself in the house; and the people came (home and found their food cooked), they said, "Who has cooked the food?" They were astonished. They went searching the house; the girl was found, they were very glad. They said, "You have become our sister." So they remained. The girl told them, "I am chased by a dog." They said, "Where is he?" She said, "He is in the ground below the house." They looked into the ground and found the dog. They shot him with a gun. The dog died, and they threw him into the bush.

And seven years passed, then the girl said: "I want to go and see the bones of the dog." The boys (i. e. the men in whose house she lived) said, "Stay, do not go!" The girl said, "I will go!" And they (all) went; the girl searched, and she was hurt at her foot by a bone; the girl died. The boys wept. Then the girl was taken by them and put into the river; she was carried away by the river and came to her native country. There fishermen found her; they pulled her out of the water and told the king (what had happened). The king brought an old woman, she washed the girl with water; and the bone was found (in the body of the dead girl) by the woman. She pulled it (the bone) out, and then the girl rose up, she sneezed (became alive again). The king was told, "The girl has sneezed." The king came, he asked the girl, "Where do you come from?" The girl said, "I come from the house which is in the river." The king asked, "What brought you there?" She answered, "I was given away to a dog by my father; but the dog chased me, so I went into the house in the river." And the king wept, She was his daughter! Her mother too came, and she wept. Then cows were brought, they were sacrificed. They went home. — That is all, it is finished.

85. Anyimo and the Lion.

Nan nīnē *Anyimo* e dōch, kī omēn *Akwot*, kī wīyē; maye gen bogon. *Do* (dōk) gēn gīr, dīyēge gen gīr. Ká nū e līnō, ká nū e yīgī dāp, ka nū bēnō, ka bia yī nāl enī, ka ryēch, ka kīfī wot. Ka *Anyimo* kōfī omēn kīne: tōtī kī fīk luōgo chīnē! Ka nan enī līte yī nū, ká nū chūnī mēdō. Ka nū nācho kīne: yā kēdō! Ka tōtē kī byēl, ka nāl enī ko: *Anyimo*, loqk mādā! Kīne: u wīfī kā chīnē, ka yī dūdk! Ka ge kēdō. Ka omīa *Anyimo* e dōnō bē twar kī wēr. Ka nāl enī (nū) kēdō, ge chāfī kī *Anyimo*. Ka nāl enī ko: *Anyimo*, a kēn ānō en? Kīne: kēn nī kwai kī rōch. Ka ge kēfī ge chāfō. Ka fīm maduqī yōt, ka nū ko: a kēn ānō en? Kīne: kēn nī kwai kī dōk. Ka ge kēdō ge chāfō, kēdō kēn malqulau, kīne: a kēn ānō en? *Anyimo* ko: kēn enī kúchē yān. Kīne: būh! ena fañō a fyēn yan?

Ka ge wīfī (wōfī) būte tugo, tugo mábār; ka nū rēnō, e rēnā kēle lām, ka *Anyimo* ko ne: tūnō¹⁶ kwai dāp, būti kī fēt, ya yēta wījī! Ka tugo būtō, ka kēta wīy tugo. Ka e ko: tūn kwai dāp, kīne: dūwōfī māl. Ka tugo dūwōta mal. Ka nū bēnō, e rīnō, ka *Anyimo* yōtē yī en, e tōk. Ka nū nānō, ka e ko: *Anyimo* e kēta kēn? Ka yōmō nūwāchē en; ka līdā māl, ká gō līdā mal; e ko: pōe! yī fa tōu tīn? e ko: yī nāgā nūgō! nan enī ko: dē grē (dērē)? Ká nū gōdō kī fēt; ka tugo ka nī bēnī a kama fūfū. Ka *Anyimo* ko kīne: tūn kwai dāp, yī ku fāt! Dōk kējī! Ka tugo nī dōgī kēje, ka nū nī gōdō kēte.

Ka dōk līte yī nan enī, ka e ko: nūwā kī nīmīa, yana *Anyimo*, a chāmī yī nū en. Ka yan enī é līnō, a kēta pach. Ká gé kō: nan mēkō é chūwōtō, kīne: yana chāmī nū en. Ka ge ko: à, wū chāgā tōdō. Ka nan dōnō wūr, ka ge bēnō, ge kwai kī dōk, ka ge lēte yī nān enī; kīne: nēwā kī nīmīa, yana chām yī nū en! Ka ge bia pach, ka *Akwot* kōfē kīne: nān mēkō e kōbī kīne: yana *Anyimo*, á chām yī nū en, dē pēr kī *Anyimo*. Ka lēn tīn, ka tēro bēnō. *Anyimo* kama tē yī rōdō. Ka lēn līte en, ká è ko: nūwā kī nīmīa, yana chām yī nū en! Ka tēro bēnō gé rīnō; ka yōt nū é yā fēt, é gōdō; lēn fa nēnē en, ka kēl, ka nū rīnō wōk; ka nī kēl, ka nū enī fūfū, ká è tē. Ka nan enī ko: tūn kwai dāp, buti, ya bia wōk! Ka é būtō, ka bia wōk. Ka wīyē é kānō dōk, dōk dīwōn, mōk chūwōp kī tē tugo; ká chāk kēl kī gīn cham kī pi, ka dōk chūwōp kī tē tugo. Ka *Anyimo* tōte yī pi, ka e è mādō; ka tōte yī mōgo, ká è chāmō. Wēn chūnē mēdō kī omēn. Ka kēl pach; ka nūwōm ka dōk kōl pyar-dūwōn, wīyē chūnē mēdō.

There was a girl, her name was *Anyimo*; she was pretty; she lived with her brother *Akwot*, and her father; her mother was no longer alive. They had many cows and many sheep. The lion heard of her, and the lion turned himself into a man; he came to this boy (*Akwot*). He was received as their guest. When he came into the house, *Anyimo* was asked by her brother, "Give me water to wash his hands." So the lion saw the girl; she pleased him very much. After

some time he took leave, saying, "I am going." They gave him dura, and the boy told his sister, "Accompany my friend a little way, when you have come to that place there, then return." So they went. The brother of *Atimq* remained at home, he was sweeping the cow-dung. The boy (viz. the lion) went away with *Atimq*. While they were walking, the lion asked, "*Atimq*, what place is this?" She answered, "It is a place for herding the calves of the people of *Akwot*." They went on and came into a great forest. Again the lion asked, "What place is this?" She answered, "A place for herding cattle." They went on walking and came to a very distant place. The lion asked, "What place is this?" She said, "I do not know this place; dear me, why are you always asking me?" They came to a deleib-palm, a very tall one. The lion ran away, he ran into the grass. Then *Atimq* said, "Thou palm of the grandfather of men, lie down, that I may climb upon thee." The palm lay down, she climbed on it, and then said, "Palm of the grandfather of men, rise up!" The deleib-palm rose up. When the lion came running, he found that *Atimq* was no more there. He was perplexed and said, "Where has *Atimq* gone?" But her smell came into his nose, he looked up and saw her up in the tree. He said, "Pée! you will surely die in a moment!" Again he said, "I will kill you at once!" The girl asked, "Well, how?" The lion scratched the ground (round the deleib-palm), and the palm was beginning to fall down. Then the girl cried, "Palm of the grandfather of men, do not fall! return to thy place!" And the palm returned to its place. The lion began scratching again.

And the girl saw cows, and she cried, "My brother and my father, I am *Atimq*, the lion is going to eat me!" The men heard it, they went home saying, "There is a girl crying, 'A lion is going to eat me.'" But the people said, "Nonsense, you are telling stories." Then the old men were sent for, they came herding their cattle (they drove their cattle near the place where the cry sounded); they were seen by the girl, and she cried again, "My father and my brother, I am going to be eaten by the lion!" They went home and told *Akwot*, "There is a girl crying, 'I am *Atimq*, the lion is going to eat me.'" Her voice was like that of *Atimq*." So an armed body was gathered, and they went. *Atimq* was almost dying with thirst. When she saw the people, she cried, "My father and my brother, the lion is going to eat me!" The people came running; they found the lion scratching the ground; he did not see the people; he was stabbed; he ran away, but he was stabbed again, fell down and died. The girl said, "Palm of the grandfather of men, lie down, that I may get out." The tree lay down, and she came out. And her father brought four cows, they all were to be speared under the deleib-palm (as a sacrifice). And milk, food and water were brought, and the cows were speared under the deleib-

palm. They gave *Animo* water to drink, they gave her milk too to drink; then they gave her food to eat. Her father and brother were very glad. She was brought home. She was married for forty cows," so her father was much pleased.

86. An Adventure in the Forest.

E jal en ye keti yey tim, bē gwen ki lān, ka aṣep aryau ká gí pānē, ka lwol ka gō pān. Ka lyech e bēnō, ka ɖwoṣi yey tēp, ká gò kònté chwāke, ka ɖwoṣi riē tēm akyēlō, ka gō kònté chwāke; ka nwolē nīn aryau ka gē dōnō ki ɣa lwol, ka lwol dwoṣi fén, ka nwol nīn eni é ywòndò ki yey lwol, kine: kór, kór, kór, kór. Ka jal é lītò, ka lyech lētē én, ka e búhḡḡ, ka e rēnō, ka nī pāra kwom yaṣ, ka nī fyēt yi kwòṣ; kúché én, á bwòk ki mēn duon, ka nī kélè kele kwòṣ, ka lānē nī fyēt yi kwòṣ.

Ka wapa pach maduon, ka ɖachō maduon, máyò, ká gò yòddé (ywòddé); ka e ko: wānō, tōṣi ya fi! Kine: yi bia kēn? Kine: é, yá ká fyech, tōṣi yan ki fi mōtē! Ka tōṣe fi mōtē. Ka lītē yi gwok, gwok mānddó; ka e ko: mā! Kine: wat bēn á nwól? Ka gwok lītē yiē, ka gwok é nārò; ka e ko: búh! Kine: fārā? Kine: u gḡché yán, yik yin fa káché yán! Ka ɖān duon e ko: búh! wāddá, yi bia kēn? Kine: kút, mā, yá chyētí¹⁰ lyēch, lyech maduon; fúké pēr ki mānē àgàk. Ka ɖachō ko: bó! yi bia kēn á bēdī yi pēr ki wuo! Ka e ko: wuo nāḡe yán; faṣ ki ena, aṣēnē da yet? Ka e ko: é, kēt!

Ka e kēḡḡ. Ka gē rúḡmò par; ka par e rēnò, ka e rēnò, ka fētí yi kuojō, chwōle en ena nam; ka é kwòndò ki yey kúdjò. Ka tēro bēnō, ka māk; ka kál pàch, ka fyewō e fūḡḡ ki yey wārò, ká è tō.

A certain man went into a forest to gather Nabag-fruits. He filled two bags and one gourd. (While he was gathering the fruit) an elephant came, he lifted up one bag and put it into his mouth, then he lifted up the other bag and put it also into his mouth; at last the contents of the gourd as well. But two seeds were left in the gourd; they kept rattling, *kqr kqr kqr kqr*. When the man heard this, he looked up and saw the elephant. He was frightened and ran away, he jumped upon a tree. The thorns of the tree pricked him, but he did not heed it on account of his great fear. He got right into the thorns, his cloth was torn by the thorns. Suddenly he came near a great house. There he met a big old woman; he addressed her, "My mother, give me water!" She asked, "Where do you come from?" He replied, "No, do not ask me, give me water first!" So she gave him water first. Then he was seen by a dog, a dog with young ones. (He saw the young dogs, but not the old one, the mother). He asked the woman, "Are they all your children?" Then he saw the old dog, he was growling. He exclaimed, "Oh dear! shall I run away?" The dog replied, "If you beat me, I shall bite you." After that the big woman asked, "Why, my son, where

do you come from?" He answered, "Be silent, I am chased by an elephant, a big elephant. This pot is quite as large as his testicles."¹⁰ The woman replied, "Well, you do come just from the same place where my father has come from." The man said, "I know your father; is he not the one who has a neck on his necklace?"¹⁰ The woman said, "Now, go on!"

He went away and met with a hippopotamus. The hippo was running (towards him), so he too ran, he came to a place with white sand, thinking it was a river. He tried to swim in the sand. Then people came, they seized him and brought him home. But in the night his heart beat so violently (from excitement), that he died.

87. The Boy and the Hyena.

Nál mēko ge kī ówén gé wèlì; ka wou é yùdò. Ka nál àkyèlò e ko: búh! e ko: mach y yòtè kèn? Ka ówén e ko: kújá! Ka nál eni ko: ya fa yéfi (yáfi) mách? Kíne: y yānò? gi²⁰ nál àkyèlò. Kíne: yi fa dòn kī bũte jam? Kíne: búh! y chāmè yán yì ótṣòṛ! Kíne: é, yi fa chām yi ótṣòṛ. Kíne: yá bēdò. Ka nál eni ko: dē yi re fa kēṣ bē yaf kī mach? Ká è kò: y chāmè yán yi ótṣòṛ. Ka kwof eni wèi. Ka e ko: dē wá búti! E ko: é, y chāmè yán yi ótṣòṛ; ka nál eni ko: ɛɛ, buti kī fén; ya buta kī kwòmì. Ka e ko: dē y t̃yí fén yi ótṣòṛ, kī ya chāmè én! Ka e ko: ɛɛ, bi, buti mál kī kwòmá, y kwán yán yi ótṣòṛ, ka yí wèi yì én. Ka nál eni ko: á! yí gwók èdì? Yè kùdò. Kíne: dē yí fá kēṣ mál? Kíne: wiy yáṣ? Kíne: àwó. Ka yēṣa mal. Ka nál eni à t̃k, ká èbúádó kī fén.

Ka ótṣòṛ e bēnò bēne bēne bēne; ka ótṣòṛ e chàtò kī ɣa yaɣ. Nál à t̃k e nénò, ka ní n̄wách yi ótṣòṛ, é nénò. Nál à mál n̄na fén chēt, dē bōko bōko; ká é d̃mò mál yi wārò, d̃mò kwòm ótṣòṛ, ka ótṣòṛ mákè én kī yìt̃é, ká è kò: bóí! yá kó k̃p kíne: yu (yiu) mákè yán! Ka ótṣòṛ é ywòrò; ka ótṣòṛ ní kwòdò, ka ní dyabò. Ka ótṣòṛ e rēnò bēnè, ka kēṣa kēch malaulau, ka ótṣòṛ e t̃ò kī yey warò; nál eni bēdò kī kwòmá, ka ní ko: bóí, yá kó k̃p kíne: yiu mákè yán! É kòbì k̃t̃é.

Dukì mwol ka owen quoxa mal, ka l̃d̃á mál, nál eni t̃k! Ka e ywòrò, kíne: ówá chām yi ótṣòṛ! Ka e quódò, ká é chàtò yey ótṣòṛ, ótṣòṛ chete g̃r, ka e kēṣa kēch malaulau, ka nál eni yòt̃é én, é kòbì k̃t̃é. Dē bēdò kwòm ótṣòṛ, dē m̃f̃i yìt̃é ótṣòṛ, ótṣòṛ t̃ò kī yey wārò. Ka ówén è kò kíne: quót̃! Kíne: é wèi yán! Yá ko k̃p, ya ko: yi y mágà! Kíne: wu kóbì kī amén? gik owen. Kwop ówén fa l̃n̄d én, ka mákè yi ówén kī chyén̄; chyén̄ t̃k kī rei yìt̃ ótṣòṛ, ka yìt̃ ótṣòṛ n̄l kī yi ówén. Ka t̃n̄ mál. Ka e quódò, ka ge bēnò kī owen, kíne: nál, weti yìt̃ ótṣòṛ! Kwof owen fa l̃n̄d én; ka ní ko: bóí, ya ko kòbì: yi y mágà. Ka ge wāṣa pach, ka t̃erò bēnò bēnè, ka t̃erò n̄t̃i bēnè, ka lwét̃é g̃t̃ kī rei yìt̃ ótṣòṛ; ka yìt̃ ótṣòṛ wèt̃i.

A boy went travelling with his uncle. When the sun went down, the one said, "Why, where shall we find fire (for the night)?" The nephew said, "I do not know." The first said, "Shall I not go to look for fire?" "What shall I do in the meantime?" was the reply of the other one. His uncle said, "You stay here with our goods." "No," said the nephew, "I would be eaten by the hyena." He replied, "No, you will not be eaten by the hyena." But he said, "I refuse to stay here." Then his uncle asked, "Why will you not go to fetch fire?" But he replied again, "No, I would be eaten by the hyena." So they left this matter. His uncle asked, "Shall we not lie down now?" He replied, "No, I would be eaten by the hyena." His uncle said, "Well, you lie down below, and I will lie upon you." He replied, "But suppose you are rolled down in the night from upon me by the hyena? Then I shall be eaten by her." His uncle said, "Well, then you lie upon me, so I shall be taken by the hyena, and you will be spared by her." The boy said, "Ah! what are you going to do?" Then he was silent. Again his uncle asked, "Will you not go up?" He said, "On a tree?" The uncle replied, "Yes, on a tree." So he climbed on a tree, and the brave boy (the uncle) lay down on the ground.

In the night came all the hyenas; they walked below that tree. The brave boy slept. A hyena came and sniffed at him, but he was asleep (and so she left him undisturbed). But the boy on the tree was awake, he was looking down staringly, he was awfully afraid, and at once he fell down, and fell on the back of the hyena. He caught the hyena by her ears and said, "Ha! did I not say I would catch you?" The hyena cried, and she dinged, she dinged very much. She ran away with the boy to a very distant place. There the hyena died during that night.²¹ The boy was still on her back, and he still continued saying, "Did I not say I would catch you?" He said these words continually.

The next morning his uncle arose. He looked up, the boy was not there! He began to cry, saying, "My nephew has been eaten by the hyena." He arose and followed the way of the hyena. The dung of the hyena was on the whole way. He went to a very distant place. There he found the boy, he was still talking (the same words). He was still on the back of the hyena, holding fast her ears. But the hyena had died in the night. His uncle said, "Rise up!" But he said, "No, leave me alone! I did say, 'I would catch you (the hyena).'" He asked, "To whom did you say so?" He did not listen to the words of his uncle. Then his uncle caught his hands; the hands were tight around the ears of the hyena, so that the uncle had to cut off the ears of the hyena. Then he lifted him up, he arose, and they came. The uncle said, "Boy, throw away the ears of the hyena!" But he did not listen to his uncle's talk, he only kept repeating, "Well, I did say I would catch you." When they came near their home, all

the people came; they all laughed. They loosened his fingers from about the ears of the hyena and threw the ears away.

88. Nyajak.

Day²² mēko yeje da dān, ka e nwol, ka bül gōch kī pach málhwi, dē tēro ywotō bul; fān eni fā fān nu. Ka dān a chēt nwol; tēro ko: é, yi re kōbi? yi tēn! E ko: é, ya kéqō. Dān eni bēda jwōk. Ka e kéqō kī tēro. Ka kōt é mōkō, ka gē nēno gól nū. Nū bēda dān; ka kī wāg owōne é nēnō, dān a chēt nwol e nēno, nājē én, gna nū. Ka nū chama yēfa wot, ka nan eni ko: yin amén á? Ka nū ko: Nājāk! Ka dān tēn ko: é! e ko: yi nūti nēno? Kīne: ya nūti nēno. Kīne: yi da kéch? Kīne: awó! Kīne: yi fa nēkē kī onwōk?²³ Kīne: awó! Ka onwōk nēkē yi nū, ka tēl yi nū, ka wēke Nājāk, ka kwōtē yi Nājāk. Ka nū ko: Nājāk! Kīne: é? Kīne: ka yi chām yau! Ka eko: awó! Ka yi nēn yau! Kīne: awó! Ka nū kéqō, ka kálá bēdō, ka e duqō, chama yēpa wot. Ka Nājāk ko: yin amén á? Ka e ko: Nājāk, yi nūti nēno? Kīne: nē! Kīne: yi da kéch? Kīne: awó! Ka e ko: yi fa nēke wāt? Ka e ko: awó. Ka wāt nēk, ka tēle én, ka wēkī Nājāk; ka nū ko: chām yà! Kīne: awó! Ka yi nēni ya! Kīne: awó! Ka nū dōgō, ka e duqō, yēfa wot, ka Nājāk ko: yin amén á? Kīne: Nājāk, yi nūti nēno? Kīne: awó! E ko: yi dwata nō? Rei da kéch? Kīne: awó! Nū ko: nēke yin ke dyel? Nājāk ko: é, ya kī nēkē dyel; ya da rōqō. Kīne: dē kán kī ánd? Kīne: é, káni kī dōnō. Ka rēna gat kī dōnō, ka nī képe kī pí, ka pí nī rāra péh, ka chwē nī dōna yeje, kī nwol rech; ka gē nī mūtē yi nū, ka nī chīka tōmō, ka pí nī rāra péh. Ka nī fēka fēh bē mūt kī chwē, kī nwol rech.

Ka Nājāk wō gēn tūké én, ka gē dwoxi mal, kīne: ánd? Nājāk ko: nū fa kama wā chām? Ka e ko: chāmun kī riñō anan! Nū nāje Nājāk fa chēt bēnō. Ka wō gēn kōfē én kīne: rēnūn! Ka wōmān e rēnō, rēna fōtē gēn. Ka Nājāk e dōnō. Ka nū kōrē e būqō,²⁴ ka e bēnō, ká é chwōtō kīne: Nājāk! E kudō. Kīne: Nājāk! e kudō. Ka nū ko: adī? Nājāk a nēni. Ka bia wot, ka e ko: Nājāk! E kudō. Ka maoh kōt, ka wōmān yōtē én gē tēk. E ko: búh! Natyau Nājāk! Wātē gēn a kēlō én! Ka Nājāk ko: á, fafē yan én? Ka fāra kwōm Nājāk, ka Nājāk e wānō. Kīne: natyau Nājāk, e kéta kēn? Ka Nājāk ko: fafē yan én? Ka nū nī fāra kwōmē, ka fa mākē én, Nājāk nī wānō. Ka nū kōrē būqō. Ka Nājāk e kéqō, e kúché yi nū.

Ka wōne wīta pach, ka nū eni bēnō, ka yigī yať madōch, maduqō, én olam: chūne gēn mēdō kī én. Ka Nājāk kō: wu kī nī kēť tē yať, yať eni fa nū! Kīne: é, Nājāk e chaka fyť. Nājāk ko: ó, ya rum kī kwōp.²⁵ Ka nwōle wōtānō nī kēta wiy yať, ka nū e fāro kī wōtānō. Nājāk ko: á, kwōfa a lēnē wín chē, ka jē wīte gē mām, ka e kéqō. Nājāk kēť yi nū, ka yigē dān maduqō yū yū yū. Dē e kwōmō kī kēmō; ka nū ko: gna nāte nō a yō én? E ko: nan kwache fi! Ka tōtē kī fi; ka e

māḍo, ka e dūḍgò, ká è dḍgò, ka e lḡgi yējo. Ka nu keta gat bē dweto (dweto) fi men ẓāle nan eni. Ka kòl yi Najak, ka ge reṇo, ka ge waṇa fāch.

Ka nu bēṇo, ka e ko: bṡh! nan ẓēṇ ge keta ge kēṇ? Ko: faṣe natyau Najak a kēl gen? Ka e bēṇ nu bia pach Najak, ka e yigi nān madōch, bē wājo kī omia Najak. Ka nu ko: omia Najak dḡḡṇ? Kīne: chwól! Ka omia Najak chwól, ka ge wājo. Ka Najak e bēṇo, e ko: bṡh! e ko: omia, yi re rach kīṇau? Kúchē yṡn ena nu? Ka nāl eni ko: kēt, yi rach kī fygt. Ka Najak ko: mḡgi, ya rum ke kwof. Ka Najak e kudḡ. Ka nāl eni è nēṇḍ, ka waṇ gḍl yi nu.

Chōṡi, ka nu keta fāre, ka duki omēn ywode ḡn, é ywḡṇḍ. Najak ko: yi re? Ko: waṇ a gḍl. Ka Najak ko: yá chā de kōbḡ kīne: mēn eni (ani) fanḡ nu; dē anan yi kōbḡ adi? E kudḡ. Ka Najak e kēḍo, ka yigi ḡāṇ duḡṇ, ka e bēṇ, é chāṡḡ keta fay nu; ka wīṡa (wūṡa) fāch, ka e ko: wēl a ḡá kāl ḡn! Kīne: kḡl jwḡk! Ka e bēṇo, ka e ko: bṡh: oṡimīa, yi nṡti bēḍo kēṇ? Ka nu ko: yin amēn? Ka e ko: ya faṣe nīmīau, a kēl yḡmḡ kāke duḡṇ? Ka e ko: ḡ, wīja chaka wilḡ, ka nu ywḡṇḍ, chunḡ mēḍo. Ka ge wājo, ge kī Najak; kúchē nu; e ko, chḡḡḡ nē nīmēn. Ka Najak lḡda mal, ka waṇ omēn lḡḡ ḡn kī mal, ka Najak e ko: nēmīa! Kīne: é? Kīne: āṇḡ a yom fḡt kī wḡt? Nu ko kīne: faṣe waṇ omia Najak? Najak e ko: á yḍtē e yā kēṇ? E ko: kṡ dwai àn, ka rīa yīga nan a ḡachḡ. Ka nu ko: a gḡla wāṇḡ. Najak e ko: ḡna kḡl ḡn, ka dē ḡṇḡ a fa kīṡi wḡk? Ka kīṡe wḡk; nu ko: dē kṡ gwārē agak? Kīne: é, fa gwār, ú kḡr yi wā. Ka Nīkai e fḡchḡ ko: dē kwḡṇ ṡ ṡlḡ dḡḡṇ? Nu kīne: a wól ḡn! Kīne: á, dḡch.

Ka nu ko: nīmīa, ya keta gat bē dweto pi. Ka Najak e ko: kēt! Ka nu e ko: kḡ kḡt, kor waṇ omia Najak, kīfa ḡ gwārē ḡḡk! wei ó ṡḡd wā kī gin cham. Ka Najak e dḡṇḡ kī tēḍḡt, ka nu keta gat, ka Najak waṇ omēn kwārē ḡn; ka rei ge agak, ka e fḡrḡ, ka dḡḡḡ fḡṡe ḡṇ. Ka omēn yḍtē ḡn, ka waṇ omēn kīṡe, ka omēn e dḡṇḡ.

Ka nu bēṇi kī gat, ka waṇe yḡde ḡḡ tḡk, ka ḡāṇ eni yḍt e tḡk. Ka nu ywḡṇḍ, kīne: bṡh! yeṇa natyau Najak! E ko: Najak, kōra bṡḡ kī yḡ; ya fa dḡk kḡte! Chōṡi, ka Najak wei yi nu. Ka Najak e dḡṇ ge kī omēn. Nu e chḡḡḡ, fa chīkī dwḡṇ.

A woman was with child, and she bore a child (which was named Nyajak). One day the drum was beaten in a village far away. The people went to dance to the drum, this village (where the drum was being beaten) was the village of a lion. And the child which had just been born (too wanted to go to dance). The people asked her (the child, a girl), "How, why are you saying, you also want to go? You are still so small!" She said, "Never mind, I will go." This child was a *jwḡk*. It went with the people. When they arrived there, it began to rain, so they went into ("slept in") the house of the lion. This lion was a man.²⁶ During the night the other girls (who had come with Nyajak) slept, but

the child which had just been born, was awake; she knew that the man was a lion. The lion wanted to open the hut (where the girls slept), but this child (Nyajak) asked (from within), "Who is there?" The lion replied, "Nyajak!" The child answered, "Eh?" The lion went on, "Are you still awake?" Nyajak said, "I am not yet asleep." The lion questioned, "Are you hungry?" "Yes, I am." The lion went on, "Would you not like to have a ram killed?" Nyajak answered, "Yes I would." So the lion killed a ram; he cooked it and gave it Nyajak; Nyajak took it. Then the lion said, "Nyajak!" She replied, "Eh?" "Do eat!" enjoined the lion. She answered, "All right!" The lion added, "And then sleep!" Nyajak replied, "All right!" The lion went away and waited some time. Then he returned, trying to open the house. But Nyajak again asked, "Who are you?" The lion replied, "Nyajak, are you still awake?" Nyajak said, "Yes, I am." The lion asked, "Are you hungry?" Nyajak replied, "Yes, I am." "Would you not like to have an ox killed?" asked the lion. Nyajak said, "Yes, I would." So an ox was killed and was cooked by him and given to Nyajak. The lion said, "Do but eat!" Nyajak replied, "All right!" The lion turned away. After some time he came back and tried to open the hut. Nyajak asked, "Who are you?" The lion said, "Nyajak, are you still awake?" Nyajak said, "Yes, I am." The lion inquired, "What do you want? Are you hungry?" Nyajak replied, "Yes, I am." The lion said, "Have a goat killed!" Nyajak replied, "No, I won't have a goat killed, I am thirsty." The lion asked, "In what shall I bring water?" Nyajak said, "Why, bring it in a basket!" The lion ran to the riverbank with a basket, he dipped it into the water, but the water streamed down on the ground, only leeches and small fish remained in the basket. He thrust them out and dipped the basket again, but the water flowed out on the ground, and the lion sat down a second time to pick out the leeches and the small fish.

In the meantime Nyajak awakened the other girls, and they arose asking, "What is the matter?" Nyajak said, "Is not the lion going to eat us?" Then she said to them, "Eat this meat (the sheep and ox which the lion had killed for Nyajak)!" Nyajak knew the lion would not come back quickly. When they had eaten, Nyajak said to the girls, "Run away!" They ran away home to their country. Nyajak alone remained. At last the lion was tired (of dipping water with a basket), and he came calling, "Nyajak, are you asleep?" He came into the hut saying, "Nyajak!" She remained silent. The lion lighted a fire, and he found that the girls had gone. He said, "This cursed Nyajak has led her comrades away." Nyajak replied, "Why, am I not here?" The lion sprang at Nyajak, but she disappeared. The lion cried, "This cursed Nyajak, where has she gone?" Nyajak replied, "Am I not here?" The lion sprang again at her,

but did not catch her, Nyajak had disappeared. At last the lion was tired, and Nyajak went away; but the lion did not know it.

The girls arrived home. And the lion came to them; he had turned himself into a beautiful big tree, an olam (a sycamore fig); the girls liked him very much.²¹ But Nyajak said, "Do not go under that tree! This tree is a lion!" They replied, "Why, Nyajak begins to lie!" Nyajak said, "All right, I shall say no more." The girls climbed on the tree; suddenly the lion seized them and fled away with them. Then Nyajak said, "Well, what did I say just now ("my talk has been heard by you exactly")?" The people were much perplexed; they went away. But Nyajak went to the lion, she turned into a very, very old man, she went limping on a crutch. When the lion saw her, he said, "What kind of man is this old person?" Nyajak replied, "A man begging for water." And he gave her water; then she went back. But presently she came back again, she had turned into a rat. The lion had just gone to the river-side to fetch water in order to cook the girls whom he had caught. Nyajak drove the children away and brought them home.

When the lion came back, he asked, "Why, where have the little children gone? Is it not this cursed Nyajak who has taken them away?" And the lion came into the village of Nyajak, he had turned into a very fine girl, he came to converse with the brother of Nyajak. The lion asked, "Where is the brother of Nyajak? Call him!" The brother of Nyajak was called, and they conversed together. But when Nyajak came, she exclaimed, "Oh dear, brother, how can you do such a wicked thing? Do you not know this is a lion?" The boy said, "Go away, you are a great liar ("you are bad with lying")." Nyajak replied, "It is your own affair, I shall say no more." And Nyajak remained silent. But while the boy slept, his eye was taken out by the lion.

That is all, and the lion went home to his village. But the next morning Nyajak found her brother weeping. She asked, "Why?" The boy answered, "My eye has been taken out!" Nyajak said, "Did I not tell you this man is a lion? what do you say now?" He was silent. Nyajak went away, she turned herself into an old woman, she went walking. When she arrived at the home of the lion, she cried, "Here is a traveller at the gate!" The lion replied, "Welcome!" She came in and exclaimed, "Oh, my brother, are you still here?" The lion replied, "Who are you?" Nyajak said, "Am I not your sister who had been carried away by the wind a long time ago?" The lion said, "Ah, my! I had almost forgotten!" The lion wept, he was very glad. And they talked together. The lion did not know that it was Nyajak, he believed her to be his sister. And Nyajak looked up and saw the eye of her brother. She said, "My brother!" The lion replied, "Eh?" She asked, "What is it makes such a bad

smell in the house?" The lion answered, "It is the eye of the brother of Nyajak." Nyajak asked, "Where did you find that?" He answered, "I brought it, I had turned myself into a girl, and so I took out his eye." Nyajak said, "As you have brought it, will you not take it down (and show it to me)?" The lion took it down, saying "But mind, lest it be taken by the crow!" Nyajak said, "No, it will not be taken, we shall watch it." Then Nyajak asked, "But where is flour for cooking?" The lion answered, "It is just being pounded." Nyajak said, "Ah, that is good."

After some time the lion said, "Sister, I am going to the river-side to fetch water." Nyajak said, "Go!" The lion said, "Take heed, watch the eye of the brother of Nyajak, lest it be taken by the crow; we will cook it together with our meal." So Nyajak was left in the house, while the lion went to the river. But in the meantime Nyajak took the eye of her brother and then turned herself into a crow; she flew up and returned into her native country. She found her brother, put his eye into its place, and so her brother was cured.

When the lion came back from the river, he found that the eye had gone, and he saw that the woman was also gone. He began crying, "Alas, you cursed Nyajak!" Then he said, "My heart is tired with this Nyajak, I shall never return to her." That is all. And Nyajak was left alone by the lion, she lived with her brother. The lion remained in his place, he never returned anymore.

89. Ajang.

Dachq m̄kq w̄d̄d̄ chw̄l̄l̄ Ajan. Rach ki ɔ̀r̄k, rok ḡir, d̄e t̄z̄r̄ b̄en chun̄e gen rach ki en; fa ni fur̄q byel ni ch̄k̄k̄ kw̄d̄l. M̄aȳe yej̄e f̄et, e ko: n̄al eni gw̄k̄k̄ ȳan k̄id̄i? Ka e k̄ēd̄o, ɛ̄ ch̄āt̄t̄ ki n̄al eni, ɛ̄ k̄ēd̄d̄ k̄t̄ ḡon, k̄ēd̄d̄ k̄und̄o gat. K̄en̄ eni l̄aw̄a ch̄ar̄d̄ ki pach, ka ḡe b̄z̄d̄o ki t̄ān̄e n̄am. Ka m̄aȳe yw̄on̄d̄, e ko: b̄ȳh! Ya k̄ōba k̄id̄i ki w̄d̄d̄? A f̄ad̄e yeja! ēe b̄ȳne n̄an, m̄en̄ bi ḡo w̄k̄k̄ ɛ̄n!

Ka jal m̄kq e b̄z̄n̄d̄, k̄a ɛ̄ k̄o: d̄ān̄, ȳi r̄e yw̄on̄? K̄ine: yeja f̄et ȳi w̄d̄d̄, w̄ada ni kw̄ala j̄am̄e t̄z̄r̄d̄; d̄e yan ya k̄t̄l̄ ɛ̄n, ɔ̄ d̄e n̄an ḡo w̄k̄k̄ ɛ̄n. Ka jal eni ko: ɔ̄ w̄k̄k̄ ȳan, ɔ̄ f̄t̄t̄ ȳan! Ka d̄ach̄d̄ k̄ud̄d̄. E ko: ȳi k̄t̄ b̄t̄k̄, ɔ̄ f̄t̄t̄ ȳan, ɔ̄ ni f̄t̄t̄ ki j̄am̄e, ɔ̄ f̄w̄on̄e ȳan k̄t̄ gw̄k̄. E ko: k̄en̄ f̄ar̄ dw̄ai, e ko: ni bi, ka ȳi chw̄t̄t̄ k̄ine: w̄iy nam! E ko: ya ɔ̄ bi w̄k̄. E ko: ɔ̄ j̄am̄, j̄am̄e w̄d̄d̄, ḡe ni w̄k̄k̄ ȳin. Ka e ko: d̄t̄ch̄ ȳau! Ka jal eni k̄ēt̄t̄ n̄am, ḡe lw̄t̄t̄ ki n̄a n̄al ɛ̄n̄, ka k̄ēt̄t̄ nam. Ka ḡe r̄ȳn̄d̄.

Ch̄ōt̄i, ka d̄ān̄ eni k̄ēt̄t̄ pach; ka n̄a f̄ar̄ dw̄ai, ka d̄ān̄ eni e b̄z̄n̄o, k̄a ɛ̄ chw̄t̄t̄: w̄iy nam! Ka jal eni ȳei, ka e b̄z̄n̄o, ḡe ki n̄a n̄al f̄en̄; n̄al ɛ̄n̄ chw̄e ch̄ar̄d̄; m̄aȳe ch̄un̄e m̄ēd̄o. Ka ḡe m̄āt̄a ki m̄aȳe, ka m̄aȳe k̄ēt̄t̄ pach; ka jal eni d̄t̄ḡd̄ n̄am.

D̄e d̄ān̄ a dachq ch̄un̄e m̄ēd̄o ki n̄a n̄al f̄en̄. Ka n̄al f̄en̄ ɛ̄ d̄t̄n̄d̄, m̄aȳe ni f̄t̄t̄ ki j̄am̄ k̄t̄ ch̄an̄, ka n̄al eni e d̄id̄o ki d̄t̄ch̄ ki gw̄k̄ jal eni; gw̄k̄ jal eni b̄en̄e a kw̄on̄e n̄al ɛ̄n̄.

Ka nal eni tãpè yi ná gól jál éní, u ge kèpè gén. Ka ge kèpè kɪ nal eni. Ka dān eni e ko: wá fa fār? E ko: é, wá fu fār! Kine: de anan, yi u (yu) gók èdà? Kine: é, kúchè yán! Ka nal eni wiye māmò kɪ yi yó, mèn kété wók.

Jal eni ketè bɛ wèlò. De dok gír kɪ ye, wate bañ gír kɪ ye, dyek gír kɪ ye, jám bɛn kɪ ye. Ka e ko: de ya keda kida? Dān eni ko: kwan tót jál éní, ka yi ketè, yi u yite kɪ yó. E ko: u bɛné, yí ká nàk, u tówé, ka yí bì wá bédò. Ka nal eni e kedò, ka maye ywode, ka fyech yi maye kine: yi re bɛn? Kine: yá bì, chunia rach kɪ jal eni yá rām kɪ gwòk. Ká è gèdò kɪ fārè, ka tɛrò ní bia ye, ka tɛrò bia (bie) bɛ neau kɪ fɪ kɪ ye, figè à yín ye, e mètò. Ka tɛrò tódò kine Ajan ya fāl kun a chíné. Ka jal eni e bɛnò, ka e yogo obíró, ka e kítí fɪ, ka wèkè nal éní, e kuche yi dān eni. Ka nal eni e ko: máyó! Kine: é! Kine: fun àn ku khl! Ka fun eni wét kɪ yi mèn. Ka nal eni dwoðò chámá keta wok, ka reyi ge e yígó dān, ka réndá bán nal eni. Ka nal eni e yígò chòr, ká è fārò; ka jal eni e yígò chòr, ka fāra bāné. Ka ge kedò, gé rínò. Ka reyi gen ní máké, ka ge ní fāðò kɪ nal eni. Ka nal eni yik ágàk, ka jal eni yik ágàk, ka ge kedò kɪ gòn, ka nal eni dɛmá nam, ka dān eni tóné a mèn fén yi ná gól gén, ka jal eni dɛmá kwòm tón; ka yeje tóyì yi tón, ka jal eni é tò, ka rep kɪ mach. Ka nal eni keta bɛ dwai maye kɪ jámé, ka ná gól jal eni yigí chéégé, ka bāné jal eni yigí mógé kɪ jam bɛn.

A woman had a son whose name was Ajan; he was very wicked and did many evil things. All people were dissatisfied with him. Whenever they planted dura and it began to ripen, he used to steal it. His mother was tired with him, she said, "What shall I do with this boy?" She went away with her son and came with him to some river. The place was very far away from their home. They sat down on the river-bank, the mother began to cry, saying, "Alas, what shall I say concerning my boy? My heart is tired with him. Why, if only a crocodile would come, I would give him the boy!"

Then a man came, he asked, "Woman, why are you crying?" She answered, "My heart is weary with my son; he has a habit of stealing other peoples' property; so I have brought him here (thinking), perhaps there might be a crocodile to whom I could give my son." The man replied, "Give him to me, I will educate him." The woman remained silent. The man said, "Do not be afraid, he will be educated by me, I will give him goods, I shall teach him to work, and each month you may come to the river and call me, 'Father of the river!' Then I shall come out and give you the goods belonging to your son." The woman replied, "All right!" So the man went into the river with the boy. They waded into the water, went towards the middle, and dived there.

That is all, and the woman went home. When one month had passed, she came and called, "Father of the river!" The man at once replied to her call and he came out with the boy. The boy was very fat; so the mother was

well pleased. They greeted the mother, and then she went home, and the man with the boy returned to the river.

The mother was very much pleased with her son; by and by he grew up, and each time (when she went to the river) the mother used to receive some goods; the boy was very diligent in learning the crafts of the man; he mastered all the crafts of the man.

But the wife of this man (of the father of the river) tried to persuade the boy to run away with her. She asked him, "Shall we not run away?" Again she asked, "What would you do here any longer?" The boy replied, "Why, I do not know." He was much perplexed, not knowing a way which might lead them out. — The man had gone on a journey. But he had plenty of cows, many goats, and all kinds of goods. — Now the boy asked, "But how shall I get out?" The woman replied, "Take the club of the man and go, and you will find the way. If he comes, kill him, so that he dies; then come back, and we will live together." The boy went; he found his mother and was asked by her, "Why do you come?" He answered, "I am very much dissatisfied with that man, I have stopped working with him."

The boy built a village, in which he lived; and the people used to come to him to buy water from him, because the water he had was sweet. But the people told the man (the father of the river), "Ajang is in the bush yonder." So the man came, he turned himself into a pot which he filled with water. The mother of Ajang gave him the pot, she did not know the pot was a man. But the boy warned his mother, "Mother!" She asked, "Eh?" He said, "Do not take this pot!" So every one left the pot alone. The boy arose to go out. Then the pot turned into a man and ran after the boy; the boy now turned into a vulture and flew away; the man also turned into a vulture and followed him flying. So they were flying in the air; the man seized the boy and fell on him. Then the boy turned into a crow, but the man also became a crow, always pursuing him; at last the boy fell into the river (in which the man's wife was still living, waiting for the return of the boy). The wife put her husband's spear into the ground, her husband fell on the spear, his belly was pierced by the spear so that he died; and he was put into the fire ("was seized by fire"). Then the boy went to bring some of the goods to his mother; and the wife of the man became his wife, the slaves and all the property of the man became his.

90. The Snake.

Ka jē mōkq é wəlq, wəlq Mānq, ka gē kēdō, ka gē wīq, ka gē wanq yǎ, ka gē tōna yu nīwel, ka gē fāka fēn, ka gē ko: búh! u pēn tīch ēdi? Ka tōql é bēnq, nīwel,

ka jal akyglo pāra mal, kine: twol anan! Jal akygl ko: á, fafe twol, bā riŋ! Kine: fafe twol duŋn? Ka jal eni é rēnó, ka pana gōdi yaŋ; ka twol e pēchò, kine: jal akygl a keŋa keŋ? Kine: kúchò yán. Kine: dē yí rē dān? Kine: jal e cha e kōbò kine: yina twol, dē yā kò: dē yi ba riŋ, dē e ko: yi ba twol! Kine: é, ka gò kájé, ka e tō. Ka twol e keŋò, ka jal e bēnò e lépé lépò, ka keŋe kōng péñ, ka nyēña péñ. Ka twol e bēnò, ka e yābò, jal eni tōk, ka twol e keŋò, ka twol kēlā tōñ. Ka twol pāra mal, ka jal eni reña péñ, ka twol e yābò, yapa jal eni, ka e bēnò, ka duŋga péñ; ka gūde chōte péñ, ka e tō.

Ka jal eni bia wòk, ka keŋa pach. Ka e ko: twol a nāgá. Jal acha a kájé! Ka jē ko: é, dāñ nēkè yín! Kine: ky kōpè yà kōpò, kine: twol a bia cha, dē e reñ wa. Ka e ko: che gon a riŋ! Ka ya ko: twol duŋn! A bēnó, a nāgá dāñ, a kēdā, a yōdā dāñ á tō. A kwóná kējá, a bēñ twol, a kēlā kī tōñ, a tōwé. A kōbī jē: keŋe tē wa. A keŋ jē, a yōdē, é tō. A kōbī jē kine: t, dōch, dwai wāŋ! A kál wāŋ, a lāmé, a chwōp gēñ, a gwēñ chūwé, a kál kī pach. A ywòk dāñ, a dwai chū nwél, a lógó wál.

Some people travelled to *Mānò*. As they were walking and had reached a certain place, they lost their way. They turned aside at the trace of a snake. At last they sat down, saying, "Why, what shall we do in this country?" Then a snake came, a *nwel*; one of the men at once jumped up, crying, "There's a snake!" The other one said, "Oh no, it is not a snake, it is a king!" His friend said, "Is it not a big snake?" This man ran away, he hid himself behind a tree. The snake said to the one who remained, "Where has the other man gone?" He answered, "I do not know." Again she asked, "But why do you remain?" He answered, "That man said you were a snake, but I said you were a king; he said again you were a snake." The snake only replied, "Eh?" then she bit him, and he died.

When the snake had gone away, the other man came crawling cautiously; he had dug a hole at his place; he made it deep in the earth. The snake came and searched, but the man was not there. While she was going away, she was stabbed by the man; she jumped up, the man ran into his hole. The snake was searching, she searched for the man. At last she came down, in falling her belly was thrown violently on the earth, and she died!

Then the man came out and went home. He told the people, "I have killed a snake! The man who accompanied me, was bitten by her!" The people replied, "Ah, you have killed that man." He answered, "Did I not tell him, 'there is a snake coming, let us run!'" But he said, "No, it is a king!" I said, "No, it is a great snake!" The snake came, she killed the man, I ran away, and when I came back, I found the man dead. After that I dug a hole in the place where I was, and when the snake came, she was stabbed by me with the spear, and she died." The people said, "Let us go and see it!" The people went and

found (him i. e. the man, or, the snake? probably the latter) dead. They said, "Why, all right, bring oxen!" And oxen were brought, they prayed, then the oxen were speared. They picked the bones of the man up, and brought them home. The women wept (mourned). They brought the bones of the snake too, they became a charm.

91. The Crocodile Hunter.

Nān mākō rach kī make jē; ka óyínò dwai; ka oyínò bēnò, ka e kānò gwok, ka gwok māk fēn kī būte nam. Ka gwok e ywōnò ywōn, ka nān e līnò, ka e chīu, ka e bēn e rīnò, cham é shānò, ká è rōnò. Jal eni e budq kī yey lūm, ka nān pāra mal, ka kēl yī jal eni, ka nān fāra nam. Ka jē bēn, ka mākè yī tēro, ka tēl yī tēro, chama wape dā (dō) wok. Ka chíkè kēlò, ka ʔol shōte yī nān, ka e kēdò nān.

Ka jal eni e dōnò, chuné rach. Ka nān e kēdò, ka jal eni e kēdò, e keau kī yēi. Ka wīʔa pach mākō, ka e neau kī gīn cham, ka dōgē yī yēi, ká é chātò, ka nān yōt (yūt) e wīʔi fōʔe gēn; nān bēda dān. Ka jal bia wòk, ka kēʔa pach, ka kēʔa gol nān. Ka e bēdò kī dā kàl, ká é chwòtò kīne: wōl a dā kàl en! Ka chwòl kīne: bi kal! Ka e bēnò, ka fēka fēn, ka ʔōʔe kī gīn cham, ká è chāmò, ka ʔōʔe kī mōgō ʔīr, ka e mādò, ka e butò. Ka lēda mal, ka lenò lēte én kī mal; ka len akyēlò lēte en kī mal. Chōʔi, ka nāl eni e fēchò kīne: nān, ka e yēi. Kīne: jal gol un e kēʔe kēn? Kīne a kēʔ de pach! Kīne: chwòl! Ka e dwai. Kīne: ya chwòl yī mēn? Kīne: yī chwòl yī wōl! Ka e bēnò, ka gē mātò. Ka e ko: ómyà, yī bia kēn? E ko: ya kēla fōʔe málʔulʔu; e ko: ya bi bē yafa lenò. E ko: ya kēla nān, nān marach kī cham kī jē; e ko: ya chaka yaf, kō: fān en a lēda lenò kī mal, kī mēn akyēlò. E ko: dē shwōla, nān a ʔō; dē yī kōbī adī? fa wēkì yan? Ka jal eni ko: nān eni bēdā dān. E ko: faʔe yan en, ena kēle yin? E ko: tōn fa lēte yin kī wañ būta? Kī mēn akyēl a wañ ywōʔtā en! Ka jal eni e buōgō, e dālī yī kwóʔp. E ko: yī u dōk bē nēke nān kēti? E ko: é, ya fa dōk. Ka gē kwānò wok, ka gē wēkī. E ko: na nān mafēn, e ko, kēn u nāgí, e ko: gólí u tyékè yán. Ka jal eni ko: é, ya fa dōk kī nēke nān. Ka nān e ko: ara, kēʔ! Chōʔi, ka nāl e kēdò. Dē é bōkò, e chōgō, fa chíka nēke nān.

A crocodile was very bad in catching people (caught very many people). And a crocodile hunter was sent for. The crocodile hunter came; he took a dog and tied it to the ground on the side of the river. The dog began howling at once; the crocodile heard it and came to the surface. It came running, and when it was near enough, it dived again. The hunter was lying amidst the grass. When the crocodile jumped up (to catch the dog), it was stabbed by the man; the crocodile jumped back into the river. But people came, and the crocodile was caught by them and pulled out. When they were near the river

bank, they stabbed it a second time; but then the rope was broken by the crocodile, and it swam away.

The man was left on the river-bank; he was vexed. When the crocodile had gone away, the man also went; he rowed a boat and came to a village, and brought food, then he returned to his boat, and went on rowing. And he found out the crocodile had gone home to its own country. This crocodile was a man. And the man left his boat and went into a certain village. He went into the enclosure of the crocodile (but without knowing that it was the crocodile's). He remained outside the fence and called out, "A traveller is at the gate!" From inside some one called, "Come in!" He came and sat down. Food was given to him, and he ate, much beer was given to him, and he drank. Then he lay down. When he looked up, he saw a harpoon above (sticking in the roof of the hut); and he saw still another harpoon above. The man asked, "Girl!" She answered, and he went on, "Where has the man of your home gone?" (Only the girl was at home). She replied, "He has gone into the village." He said, "Call him." So she sent for him. The man asked, "By whom am I called?" He was answered, "By a traveller." He came, and they saluted each other. The man asked, "Brother, where do you come from?" The crocodile hunter answered, "I come from a very distant country, I have come to search a harpoon, I stabbed a crocodile, a crocodile which was famous for having eaten many people. When I was searching, I saw a harpoon in this place, above there; and I saw another one too. But I thought, the crocodile was dead (and now I find here my two harpoons with which I stabbed the crocodile)! What do you say of that? Will you not give them to me?" The man said, "This crocodile was a man! Is it not I who was stabbed by you? Do you not see the spear-wound in my side, and the other one in my arm-pit here?" When the man heard that, he was afraid; he did not know what to say. The other asked him, "Will you ever again go to hunt crocodiles?" He said, "No, I shall not do it again." Then the man took the harpoons down and gave them to him. But he said, "If you kill even a small crocodile child, I shall finish up your whole family!" But the crocodile hunter said, "No, I shall not kill crocodiles any more." Then the crocodile said, "Well, go!" That is all, the man went away. But he was afraid, he kept to his word, he never killed crocodiles again.

¹ "they seized two days": they passed two days, two days passed.

² "they found women only them": they found only women.

³ if (you) go home.

⁴ if you do not tell; in conditional negative sentences *ky* generally is used.

⁵ Taking the stranger's question for an insult.

⁶ "and the mouth of one calabash, and he opened it".

⁷ *nià* has low tone; here a high tone is added to it representing the *é* "he", which is dropped, but its tone is preserved.

⁸ "he is man where?" of which place is this man? *kəʔ* originally means place.

⁹ "he was not known to his father, but he, his father was known to him."

¹⁰ Probably the wife of the lion.

¹¹ This is to show that not a single person (lion), not even the cripples, the blind and the deaf, remained at home.

¹² They were left because they could not dance, and so did not fall into the pit.

¹³ Who these slaves are, and why the cattle without horns were killed, is not clear.

¹⁴ The leopard skin is the royal robe.

¹⁵ This story vividly recalls that of Genesis chapter 37, and 42—46.

¹⁶ from *tugo*.

¹⁷ Such was the dowry in "the good old time."

¹⁸ instead of *chygte yi*.

¹⁹ of course he ought to have said, "his testicles are as big as this pot," and, "who has a necklace on his neck." Apparently from excitement and confusion the man misplaces his words.

²⁰ *gik*.

²¹ From exhaustion.

²² from *dachq*.

²³ will you not have killed a ram?

²⁴ and the lion, his breast was tired.

²⁵ I have finished with talking, that is: I shall say no more, (since you will not hear)!

²⁶ Was a man who was able to change himself into a lion, and into a tree; see below.

²⁷ The *olam* is a tree with a broad, beautiful shady crown.

XIII. ANECDOTES.

92. The Travellers.

Jok akyɛlɔ é wɛlɔ, ka gɛ mákè yi kɛch. Mogo nut kɛ yi gɛn, mɛn ye da atɛp, é fân, ka jal akyɛl chyeɛɛ tɛk, bɛda gɔrɔ, jal akyɛl nɛ chàm kɛ rei mɔkɛ. Ka gɔ nɛ fyɛjɔ kɛn: ówɔ, yi fa fɔtɛ kɛ rei mɔki? Kɛn: é, ya kɛ fɔtɛ.¹ Ka jal ɛni e kudɔ. Ka nɛ wei bɛdɔ kɛ kɛch. Ka nɛ chika fyɛchɔ dukɛ, kɛn: jal ówɔ, yi fa fɔtɛ? Ka e ko: Kɛ rei mɔka wala kɛ rei mɔki? Kɛn: é, ke rei mɔki. Kɛn: ya kɛ fɔtɛ. Ka nɛ chika fyɛchɔ kɛn: ówɔ, yi fa fɔtɛ? Kɛn: kɛ rei mɔka wala kɛ rei mɔki? Kɛn: é, kɛ rei mɔka. Ko: fɔtɛ yan kɛ ná-máɛn,² ka fɔtɛ kɛ rei mɔkɛ. Kuche ɛn, gɔn a mɔkɛ. E kɔmɔ fɔ; ká è chàmɔ, ka e yānɔ, ka e duoɔ, ka nɛ wɔjɔ, ka chika fyɛchɔ, kɛn: yi fa fɔtɛ yi mogo? Kɛn: rei mɔka wala rei mɔki? Kɛn rei mɔka. Ka fɔtɛ kɛ rei mɔkɛ, ka e chāmɔ.

Ka dukɛ ko: wɔ kɛ! Kɛn: áwɔ! Jal ɛni é chwɛ; chama nwal atɛbe, ka atɛbe yɔtɛ ɛn, mogo dɔn e nɔk. Kɛn: é, mɔk a cham yi mɛn? Nal ɛni ko: mɛn an nɛ chàmɛ yɛn kɛ chāni. Kɛn: é, gɛ mɔka nūti wei yin? Kɛn: é, kɛn de fɔu kɛ yi kɛch, mɛn ɛni fa re dɔn kɛ fɛn? yi re cham adɛ? Ká è kùdɔ.

Chɔtɛ, ka kɛtɛ fɔtɛ gɛn, ka wɛɛ pach, ka tyɛn gɔlɛ yɔtɛ ɛn, e nwal kɛ ná-wɛɛ, ka nal akyɛl ná-gɔl yɔtɛ gɔn nwalɔ kɛ ná-nāɛ. Tyɛn ɛni chune gɛn mɔdɔ, kɛ rei e gɛn yoka (yoga) mɛt, kɛn: ná-wɛɛdu y dɔnɔ cha mɛkɔ, kɛ nan nāri ke wei nōme rɛi gɛn, kɛ fa wa mɛt.

A dɔnɛ nal fɛn, ka gɛ nɔwɛm, ka gɛ bɛdɔ kɛ gɔl gɛn, ka gɔl gɛn e yigi kyɛl. A chɔk.

Two men were travelling together. On their way they became hungry, but they had food with them; each had a bag full of food. But one man was stingy, he was a niggard. But the other man used to eat of his food. And he asked his companion, saying, "Brother, shall I not give you of your food?" He replied, "No, don't give me!" His friend was silent; he left his friend hungering. But the next day he asked him again, "Man, brother, shall I not give you?" He replied, "Of my food or of yours?" The friend answered, "Why, of yours." He replied, "Don't give me!" Again he asked, "Shall I not give you?" He asked, "Of my own or of yours?" He answered, "Well, of mine." Then he said, "Give me a little!" And he gave him of his (of the stingy one's). But the stingy one did not know that it was of his own. He was almost dying of hunger, so he ate. When he had had enough, he rose and began to talk. The next day his friend asked him once more, "Shall I not give you some food?" He replied, "Of mine or of yours?" The friend said, "Of mine." But he again gave him of

¹ "I will not be given"; "may I not be given".

² "a small child", that is: a little bit.

his (the stingy one's), and he ate. The next morning he said, "Let us go!" His friend replied, "All right." He had recovered his strength; he wanted to feel his bag. When he found that there was but a little left in his bag, he asked, "Why, who has eaten my food?" His friend said, "You yourself have eaten of it every day." He replied, "How, did you not leave untouched my food?" The friend said, "If you had died of hunger, for what reason should that food have been left? what should you have done with it?" The man was silent.

That is all, and they went into their country. When they arrived in their village, they found that both their wives had born children, one a girl and one a boy. So they were both very glad, and they became friends. The stingy one said to his friend, "Friend, some day when my son has grown up, then let him marry your daughter, because we are friends."

The girl grew up, and they married, and they lived in both their homes (inhabited the homes of both their parents), and their homes became one. It is finished.

93. A Goat-story.

Dyɛl a kɛlɔ ki Tũnɔ ki Achete-gwok, ka kiɛ Akũrũwár, ka dyɛl é lɔyò, ka ní tĩna fàn, ka ní nɛnɔ, ka ní nwòlò. Ka duki dyɛl ní kɛdò, ní kɛdò fàn, ka ní nwòlò, ka ní dwoɔɔ, ka ní kɛta fàn, ka ní nwòlò. Duki ka ní dwoɔɔ ki nwolɛ ki bānɛ, ka ní kɛta fàn, ka ní nwòlò, ka ní nɛnɔ, ka ní dwoɔɔ ki nwolɛ ke bānɛ, ka gɛtɛ Tũnɔ Achete-gwok, nwolɛ gɛr.

A goat was brought from Tũnɔ Achete-gwok, it was brought to Akũrũwár; there the goat ran away and turned to a certain village, there it stayed (for some time) and brought forth young ones. The next day the goat went away, it went to another village and brought forth young ones again. After that it arose, went to some village and brought forth young ones. The next day it arose, with all its young ones behind it; it went to another village, there it brought forth young ones; it stayed there for some time and then arose with its young ones behind it. At last it arrived again at Tũnɔ Achete-gwok, with plenty of young ones.

94. The Glutton.

Fɛn da kɛch, kɛch maduɔn. Dɛ jal akyɛlɔ ye bu byɛl, dɛ ní chama buɔ. Ka byɛl e dɔnɔ, ka byɛl e chɛgɔ, ka dake kɛch gen ki byɛl, ka ní chām ki abwok, ki n̄r, ki nim. Ka byɛl chɛgɔ, ka na gɔlɛ kɔfɛ kɛne: ɛ̄ɛdi gin cham maduɔn! Ka yi n̄ɔch ki byɛl, ka yi bak ki abwok, ka yi n̄ɔch ki n̄r, ka yi kyɛt ki om̄t, ka yi kyɛt ki nim, ka yi tɛn ki maña máxó! Ka gɛ tɔm, ka gik ɛni kɛl, ko: chip nima ká! Ka fàlò fàkè ɛn, ka e chāmò; ka ní chikí chāmà kɛn, ka ní cháká kɛn. Ká è yānɔ, ka e ko:

cham! e kōbē kēte. Yeje bān chām, ko: yi tē tīn! Yeje bān. Ka fālō kwānē ēn, e ko: ótyēn yi nī chama bup, dē kōra būt kī yí, é, chām! Yeje bāte cham; ka yeje chwōpē ēn, ka e tē.

There was a famine, a great famine. One man had no more dura, he used to eat mud. When the (new) dura had grown up and it ripened, and the time had come for the people to rub dura-ears in their hands, and they ate the new dura, and maize, and beans, and sesame, and the dura was quite ripe, then this man said to his wife, "Prepare a great meal, boil dura, and cook maize, and boil beans, and roast green dura, and roast sesame, and prepare vegetables too." When all these things were ready, the woman brought them. He said to her, "Put them before me!" Then he sharpened his knife and began to eat. He ate, now from this, now from some other dish. When he was filled, he said, "Eat!" — He said this to himself. — But his belly refused to eat any more, it said, "You will die at once!" His belly refused. Then he took the knife and said, "Formerly you (belly) used to eat mud, and I was tired with you, why, eat!" But his belly refused to eat. He took his knife and stabbed his belly, and he died.

95. Bachet.

Ye¹ jal mā rīt, ye da wat bānē, nīnē Bachet; wēn chunē mādō. Ka Bachet gētō kī fāre, ká è bēdō wāi, ēn a jādō. Ká tārō chunē gēn yíyí mārāch kī Bachet; ka gē nī biē bē gón. Ka Bachet nī chwōl, ka e bēnō, é tyētō kī kōt. Ka nī fyēt chē yi rīt kīnē: ānō a tyētí? Kīnē: wuo! Kīnē: ya biē bē gyār kī kāl. Ká rīt è kò: wat bānē, wiji nētī wīlō kī gyār kī gōlā? Ka rīt chunē yíga mārāch kī tārō, kīnē: wu chaga fyēt. Ka nāl eni wēt dōgē fārē, ka kēta fārē.

Ká tārō nī fōtē ēn, ká jámé tārō nī kápē ēn. Ka tārō nī biē bē gón. Ka nī chwōl, kīnē: kōfī Bachet, kú bì é yà wiy kyēn, ka kú bì é chātā tyélē. Ka Bachet bēn, e chātō kī wiy kyēn, chā fāch é chānō, ká yīnā wók kī wiy kyēn, ka tyél àkyèlō weye wiy kyēn, ká tyél àkyèlō yēnā fén, ka e bēn é chātō. Ka rīt e ko: á gīn ānō à gwók kī yín kīnāu? Ká è kò: fāte yin a kōp kīnē: yá kú chātā kī wiy kyēn, kīnē: yá kú chātā kī fén? A wéyá tyelā ákyèl kī wiy kyēn, a weya tyelā ákyèl kī fén. Ka rīt é nētō, ká è kò: yí bōt, yí fa nēkē yán; kē dōk fāri!

Ka Bachet dōgō. Ka dōgō yi kwópé, ka tyén éni biē bē gón yi rīt. Ka rīt e ko: Bachet y nēkē yán de chān tīn! Kīnē kēdun! Ká gé kēdō. Kīnē: kànē mēnō kī tōn gyēnō! wu bēnō! Ka mēn nī kànō (kànō). Ka Bachet dwāi, Bachet fa kōpē yi rīt. Ká è bēnō, e bī tōn gyēnō, má kālē ēn. Ka rīt è kò: nān kī nūwōl kī tōn gyēnō, nāgā nāgō! Dwoxi mal! Ka dān nī dwoxi māl, ka tōn gyēnō nī wēt fén. Tārō bēnē á dwoxi māl, ka Bachet è dēnō. Ka rīt e ko: Bachet, yi re fa dwoxi? E kudo. Kīnē: Bachet, yi re fa dwoxi? Ka Bachet dwoxi māl, ka tōn gyēnō bōgōn, mēn dōn

¹ Ye "he" has here rather the sense of "there was".

*kɪ fɛn. Ka Bachet chyɛnɛ tɛnɛ, ká é ywòn, kine: ó, ó, ɔ! Ka riɛ e fɛchɔ kine! ɛnɛ,
Bachet, ɛn a gwókè yí kɛnɔ? Bachet kine: gyen ni nwɔlɔ gé kɛtè gɛn, gɛ byɛ
ótɔwɔn? fa ni nwɔl! Ká è kò: ará (ɛrɛ), yá fá ótɔwɔn? Ka riɛ e fɔ yí nyɛrɔ, e ko:
yí bɔt, kɛt, dɔk fāri!*

There was a man, a king, he had a slave whose name was Bachet. He liked him much. He built a village for Bachet at a separate place, where Bachet became chief. But the people of the village were dissatisfied with Bachet, and they came to the king to complain. Bachet was called by the king, and he came carrying thorns (such as are used in house-building). The king asked him, "What are you carrying there?" He answered, "My lord, I come to make a fence (for you)." The king replied, "Ah, my slave, you still think of building me a fence?" And the king became angry with the people and said, "You lie!" He let Bachet return, and he went to his village.

And (again) the people were beaten by their chief Bachet, and their property was taken by him. So they went again to complain of him. The king gave order to call him, saying, "Tell Bachet, he must not come on horseback, and he must not come on foot either." And Bachet came riding on horseback, but when he approached the village, he alighted from the horse; he left one foot on the horse, and one foot was on the earth. So he approached walking. The king asked, "What is that? why are you doing thus?" He answered, "Did not you give order, I must not come on horseback, nor on foot either? Therefore I left one foot on the horse, and am walking with the other." The king laughed saying, "You are a clever one! you shall not be killed, go, return to your village."

Bachet returned, but he went on in the same manner (troubling his people). The people came again complaining to the king. The king replied, "Bachet shall be killed this very day!" Then he said, "Go! every one of you bring a hen-egg, and then come back." So every one brought an egg. But this order of the king had not been told Bachet, and so he came without an egg. When they were all assembled, the king said, "Every one who does not lay an egg, shall surely die! Rise up!" So every one rose up, leaving his egg on the ground. All the people rose up, only Bachet remained seated. The king asked, "Bachet, why do you not rise up?" He was silent. Again he asked, "Bachet, why do you not rise?" Then Bachet arose, but there was no egg under him. Bachet stretched out his hands crying, "O o oh!" The king asked, "What is it, Bachet, that you are doing thus?" Bachet replied, "Do you think all these could have laid an egg by themselves, if there had not been a cock? Well, I am the cock!" The king almost died with laughing; he said, "You are a clever one, go, return to your village!"¹

¹ As the name of the hero shows, this story is of Arabic origin.

96. The Country Where Death is Not.

Jal m̀kko maye nut. De maye ko, chame b̀ko ɔ̄, chama dwata fwɔre bu ɔ̄. Wadɛ ko: fwɔre bɔn ɔ̄ e yen kun? Kine: ɛ, kɔl yan, nut! D̄an eni ba ya.

Ka ge kɛdɔ, fɔn eni laulaulau, fwɔre yey bu ɔ̄. Ka nɛ tɔna pach m̀ko, ka ni kwachɔ pi, ka ge ni fɔte, ka nal eni pɛchɔ kine: ɔ̄ nut ki fɔn? Kine: ɛ, yi kɔla ken, ena fyɛnɛ ɔ̄? Ka e ko: maya b̀ko ɔ̄; maya dwata fɔre bu ɔ̄. Kine: ɛ, kɛdun! Ka ge ni kɛdɔ, ka ge ni tɔnɔ fɔn kɛte, ka ge ni fɛchɔ. Kine: ɛ, yina nate nɔ, ena fyɛn ɔ̄? ɛ, kɛdun; ɔ̄ nut. Ka kɛta fɔdɔ mɔlɔlɔ, ka e fɛchɔ kine: fɔte wun bɛt adi? yeje da ɔ̄? Kine: ɛ, jɛ fa ni ɔ̄. Ka maye chunɛ minɔ, e ko: dɔch, wɔdɔ, yɔ kɔl yi yin fɔre fa ni ɔ̄ yeje.

Wadɛ m̀ko m̀dɔ, ka maye kɛti gɔl eni. Ka e ko: mɔyɔ anɔn, wei bɛdɛ kɛ yin; yɔ kɛti fɔte wɔn, ya u maki run ge adɛk, fanɛ ken u bɛndɔ bɛ tɛtɛ wun ki maya. Maye chunɛ mɛdɔ.

Ka nal eni e dɔgɔ, dɔgɔ fɔte gɛn. Ka e bɛdɔ fɔte gɛn.

Ka d̄an eni wijɛ kɔgɔ; kɔ ɛ kɔbɔ: m̄ɔ wɔdɔ, wɔjɔ kɔgɔ. Ka nal eni dwɔdɔ, ka e dwatɔ jɛ. Ka jɛ bɛnɔ, ka jɛ pɛka pɛn, ka nal eni ko: wu chwɔlɛ yɔn kɛfa maye m̄dɔ anan. Wu gwachɔ ki nyɛn, mɔk u yɔde wɔdɛ, dɛ ko: wijɛ kɔgɔ, dɛ rinɔ u rɛn; dɛ fana fa kine: u n̄l. Ka d̄an eni ywɔn, kine: ɛ, jwɔk bɔgɔn, wɔja fa kɔgɔ! Tɛrɔ ko: ɛ, m̄k, rejɛ rinɔ! Ka m̄k, ka kɔl, ka tɔyi fɛn, ka n̄l, ka rinɔ p̄n̄. Ka tɛrɔ chɔmɔ ki rinɔ. Dɔki ka nyɛn gwɔch, ka nyɛn kɔn yi m̄dɛ wɔdɛ.

Ka wɔdɛ bɛnɔ, ka fɛka fɛn, ka tɔte gin cham, kɔ ɛ chɔmɔ. Ka e pɛchɔ kine: maya agon en? Ka m̄dɛ ko: m̄dɔ, maye m̄kɛ yi jwɔk, wɔ gwɔjɔ nyɛn, dɛ nyɛn ak; dɛ n̄l kɛfa rinɔ u rɛn; dɛ wɔn, ɔ̄ bogɔn ki fɔte wɔn, d̄an ken a m̄k yi jwɔk ni chaka n̄lɔ. Nal eni ko kine: b̄h! ya n̄au m̄ya! eko: yɔ bɛdɔ; ko: ya u kɛt yau! Nal eni ko: yɔ gɔtɔ. Nal eni ko: ɛ, ya fa gɔtɔ. Ka tɛrɔ bɛnɔ, kama cham ki nal eni; ka wɔk ki yi m̄dɛ. Ka ge kɛta kun mɔlɔlɔ, kɛfa u (ɛ) chɔm. Ka tɛrɔ wɛtɛ m̄m,¹ kine: ɛ kɛti ken? Ka m̄dɛ eduɔgɔ; ka e ko: kɛt, yi u cham tyau nami mayi. Ka nal eni bia fɔte gɛn, ka e kɔbi ki pach kine: m̄yɔ a chɔm yi n̄u.

Chɔti, kɔ tɛrɔ e ko: mayi fa na-dai ɔ̄rɔk. T̄ɔ fa n̄t ki yey fɛn bɛnɛ? dɔ kun tɔk yi ɔ̄?

There was a man with his mother. The mother was much afraid of dying, therefore she wished to go into a country where there is no death. The son said, "Where is a country without death?" She answered, "Well, there is such a country, bring me there!" The woman was very old.

So they travelled into a very, very distant country, to (reach) the country where there is no death. They turned into a village and asked for water. When it was given them, the son asked, "Is there death in this country?" The people answered, "Dear me, where do you come from that you ask such a

¹ the people, (their) heads were perplexed.

question concerning death?" He answered, "My mother is afraid of dying, so she wants a country where death is not." The people said, "Why, go away!" They went and turned to another village. There they asked again and received the answer, "Why, what kind of man are you that you ask about dying? Go away! There is death here." Then they went to a very distant country and asked, "How is your country, is there death in it?" The answer was, "No, people do not die here." The mother was very glad, she said, "Well done, my son, you have brought me to a country where there is no death."

Her son had a friend in that town, and to his home he brought his mother. He said, "Here is my mother, let her live with you. I shall go to our country, and after three years I shall return to see you and my mother." His mother was satisfied.

So the boy returned to his native country and stayed there for some time.

But his mother became sick; she got a head-ache; she said, "Friend of my son, I have a headache." On that the boy arose and called the people together. The people came and sat down. The boy said, "I have called you because of the mother of my friend, who is here. Now collect money, that we may give it to her son (when he returns). For she says her head is aching; and because of that (because of her sickness) her meat (flesh) will spoil. For that reason," he said, "she must be killed (at once)." When the woman heard this, she began crying, "I am not sick! I have no head-ache!" But the people said, "Never mind, seize her, or her flesh will be spoiled." So she was caught, brought, thrown on the ground and killed; her flesh was divided among the people, and they ate it. The next day they collected money and brought it to the friend of her son.

And her son came back. He sat down, they gave him food, and he ate. He asked, "Where is my mother?" His friend answered, "My friend, our (your) mother was seized with sickness, so we collected money, — here is the money! — and killed her, lest her meat should be spoiled. For as for us, we do not die in our country, if a man is seized with sickness, we kill him." The boy replied, "Why, should I sell my mother? Never!" Then he said, "I will but go." His friend said, "You are angry?" He replied, "No, I am not angry." In the meantime the people came and wanted to eat the boy too. His friend therefore went to him saying, "Go, or you also will be eaten like your mother." He accompanied him into a distant country. When the boy came home, he said to his people, "My mother has been eaten by a lion."

That is all; and the people said, "Your mother was a sinful woman. Is not death in all the world, and should there be a place where there is no death?"

97. The King and the People.

Jal məkə bā rīt; kōp tərò: gēr wòt! Ká wòt ní gēr, ká yè ko: gēr kàl! Ká yè ko: fúr fwođó! Ká fwođó ní fúr, ká byél ní chəgò. Ká gé ní kách. Ká é kò kine: kítí wí pəm (pəm)! Ká ní kò: mwon rərò! Ka ye kō ne: fwođ byél! Ká yè kò: chwách ókòdò! Ka dwai nót. Ká yè kò: chwách tágò! Ká ké chān kındú.

Ká wàn àkyèlò chámá dwāta fwođó kí māl. Ká tərò é kədò bə yáf kí yò, mən kege māl. Ká tərò kámá dúdòk pach: yò bógon. Ká đān máyú yót, ka đān eni é fəchò: wú keđu kun? Gé kò: fáté rīt yè kō, chámá dwátá fwođó kí māl? Dé yò bógon. Ká đān dúdòk é kò: wá! wú fá đék! yò nút kí māl mo-chāne. Tínú tákáđi māl, ka kòt lèniú māl bāng! O tùmé gèn, ká gé kət gèn fách.

Ká gé pyéch yí rīt kine: fwođé á yót? Nè, á yót. Də a kək? Kine: nè, a kək. Dúkí ka tərò kədò bə fúr. Ka đān dúdòk ká yót, ká fyéch: wó fúr wòn kídí? Furu māl yau! Ka tərò ní fúrò māl yau. A dúdòk gèn, a fəchí rīt, é kò: á rúm kí fūrò? Kine: àwó! Kege káchú byél! Ká námí àiwà.

Ka rīt ye ko: đúkí ya ká (= keđu) bə kəmó kí fwođó. Ká tərò é bəkò. Kine: fwođó đgon én? Wá jàt kí yò mən kət wòn māl. Wú chàkà fyét. Wú rə fà kòbùn: fwođó bógon?

A man was king; he said to his people, "Build a house!" And a house was built. And he said, "Make a fence!" Then he said, "Hoe a field!" A field was hoed, (dura was sown and) the dura ripened. They harvested the dura. Then he said, "Lay it on the drying-ground!" He said again, "Make a treshing-place!" After that, "Thresh the dura!" He ordered, "Make a corn-basket!" So pegs were cut for fastening the corn-basket. He said, "Make a cover (for the basket)!" And so (he troubled his people) every day.

One year he wanted to make a field up in the air. And the people went to look for a way which led up into the air. At last they turned back, there was no way. Then there was an old woman, she asked them, "Where are you going?" They answered, "Did not the king say he wanted a field up in the air? But there is no way!" The old woman said, "Dear me! how stupid you are! There has been since early days a way up into the air. Lift up your dura-stick, and throw up seeds after it!" (They did so). When they had done so, they went home. And they were asked by the king, "Have you found a field?" They answered, "Yes, it has been found." He asked, "Is it planted?" They said, "Yes, it is planted." The next day they went to hoe. They found the old woman and asked her, "How shall we hoe the field?" She answered, "You just hoe up into the air!" So the people just hoed up into the air. When they returned, the king asked them, "Have you finished with hoeing?" They answered, "Yes." Then he said, "Go and harvest the dura." And so on as on former days (so

he always found some new idea how to trouble the people).

And the king said, "To-morrow I shall go to look at the field." The people were afraid. He asked, "Where is the field?" They answered, "We could not find the way which leads up into the air." The king said, "You have been telling lies! Why did you not say, 'there is no way?'"

98. Wealth cannot be imitated.

Wi jān mēkq chwōlā Ayōmō, bēda jal kēr, wādē chwōlā Awan; mārē ēn; ka waṭe pyau kī dōrē pyar abīkyēl; kat waṭ mōkq ka pyar dñwēn; ka gē kāl, ka wade nēk ka gē kāl; ka waṭ pyau, ka waṭ akyel chwōp, chīkī chwōp, ka gē chwōp bēn, ká gē rūmō, ka dōk gōn, mōk kāl bē nwoṃ, ka pyar abīdēk. Ka jal de nārē é chwōu; kīne: bēh, ga dō nō, a kōle yáu gē gīr nāu? O lōk nāra y tōwō, y līne nāra kī kán, ka ye kīne: kīpanō a nwoṃi kī dōk gīr? Ko: ē, yā bēdō. dwōgun dō¹ wún!

Ka nāl ēnī kyēdō, kīne: dōk ba dwōk! Ka jal ēnī e yeyō, ka kēṭī kēlē dōk, ka kwaṇa pyar dñwēn, ka dōk bēn dwōk. Ka waṭ nēk, ga pyar ddēk, mōk cham yī tēro. Ka nān ēnī ká wēkē, ka gē bēn kī gōn. Jal ēnī ko: nārā bá dōn; ka nwoṃ e tūmō, a bēne pōṭē gēn.

A nōyī yī jāne mēkq, chamē lūnō, chamē pyauwe, chamō nōye wāt Ayōmō. Ká èjādō kī waṭ mōn nēk, ka wīje mūm yī nōke dōk. Ka wāne yī dyēk. Ka Ayōmō nēto, kīne: hō hō, chama nōyō wāda chōn! ya ba duōn! ya faṭe jal kēr? Dē a nān pēr wīje wōn? Ya ba gīta kun, ko kōmā nīnā, hāda ba bār! dē yī re jāt anan? Kēr nī nōye róu; kāka ba duōn. Faṭe dōk ochāni?

There was a rich Dinka-man whose name was *Ayōmō*; his son's name was *Awan*. He loved his son and pierced the horns of sixteen of his cows and stuck tail-hairs into the holes.² Again he brought fourteen more oxen, and rams he brought, and he put hairs through the horns of these oxen too. One ox he speared, again he speared another one, and when he had finished spearing them all (those which he had set apart for being speared), he loosened the cattle which were to be given as dowry; they were eighteen. When the man for whose daughter these cows were to be given, heard the cows mowing, he exclaimed, "Oh dear, what do all these cattle mean which are being driven to me? Why are they so many? If my daughter (should marry the son of this man, and after that she) should die, the name of my daughter would be heard all over the country,³ and the people will say, 'why was she married for so many cattle?' No, I don't consent; go home with your cattle!" But the boy (*Awan*, who wanted to marry the girl) said, "No, the cattle will not be returned." So at last the man consented. He went among the cattle and selected fourteen; the rest were sent

back. Then the thirteen oxen were killed as a feast for the people. And the girl was given to him, they came with her, her father said, "My daughter shall not stay with me any longer (because the dowry has been paid)." When the marriage-festival was finished, they returned to their country.

Now this man was imitated by a certain chief, who wanted to do the same thing; he too wanted to pierce the horns of his cattle, and wanted to imitate the son of *Ayomq*. But he lacked sufficient cows to kill, and he got into straits, because his cows were so few. He took goats instead of the cows, and when *Ayomq* saw that, he laughed, "Hq hq, he really wanted to imitate my son! I am great! Am I not a rich man? Is there any one so rich as to attain to us? My fame has spread everywhere, all people know my name; my arm is long! Why do you try such a thing, being short of cattle? Wealth can never be imitated; it is not a thing of one day. I have been raising my cattle since a long time ago."

99. Increase of Cattle.

Jal m̀̀kq b̀̀da jal k̀̀r, b̀̀da kway J̀̀ǹ̀, ẁ̀tq g̀̀r, k̀̀kq ba ch̀̀kq, ǹ̀i chaka t̀̀nq mal, ka e ỳ̀, ka e r̀̀mq j̀̀agq, ka ẁ̀tq chwqlq, ka e ko: u ̀̀wq, ya k̀̀ k̀̀nq pach. T̀̀r̀e ỳ̀n, t̀̀r̀e ya k̀̀l d̀̀k, ka ya kẁ̀nq yej̀e, u d̀̀k ǹ̀i nwqlq.

A ̀̀wq, a t̀̀r̀i kal d̀̀k, a kẁ̀nq yej̀e, ka d̀̀k ǹ̀i nwqlq, a ch̀̀k p̀̀n eni, a pa k̀̀r, Odwoj̀q.

A certain man was very rich, he was a descendant of the Dinkas; he had many sons. His time was not near (that is, he was very old); he was so old, that he was carried (he could not walk any longer). Because he was so old, he gave up his chieftainship, he called his sons and told them, "If I die, do not bury me in the village; carry me, carry me to the cattle place and bury me in the midst of it, so the cow will bring forth many calves."

When he had died, he was carried to the cattle fence and was buried in the midst of it, and the cattle brought forth many calves. This village always remained a rich village, it is *Odwoj̀q*.

100. The Haughty Prince.

Kwakadwai b̀̀da jal k̀̀r, ka e k̀̀dq, ka e ǹ̀mq, e ǹ̀mq nan riq. Ka d̀̀k k̀̀l, ga pỳ̀r abikỳ̀l. Ka ch̀̀k ǹ̀mq k̀̀i pỳ̀r abikỳ̀l.

Ka ǹ̀i k̀̀tq T̀̀r̀, ka l̀̀m ǹ̀i ̀̀mq, ka k̀̀tq D̀̀r. K̀̀ d̀̀k ̀̀ ỳ̀n. Ka na riq e ẁ̀lq, ẁ̀lq ỳ̀, ka g̀e ryj̀e, ka aletq b̀̀n, k̀̀ ch̀̀k, k̀̀ kwgn mau, k̀̀ r̀̀nq. Ka na riq m̀̀kq kyedq: ya ba dwata gik ak! K̀fano? A b̀̀t Och̀̀lq, k̀̀r q̀̀r, ka e kwgnq.

Ken mōla kal mōl, ka narōjō nī nēk, gō nī chām. Ka e ko: wate dān, neku dān, kī ria y chōla! Ka wāde é nēkō, ka gō chōlē.

Kwakadwai was a rich man. He started to marry, and he married the daughter of a king. He brought sixty cows as a dowry. He married a second wife for sixty cows.

He used to drive his cattle to *Tōr* (a place of pasture), and when the grass was finished there, he drove them to *Dōr* (another pasture).

One day some princes were travelling, and they came to him. He entertained them as his guests; dura and dried meat were brought, and milk, and bread baked in butter, and meat. But one of the princes refused, "I don't want these things!" "Why not?" (asked the people). "Because he is a (mere) Shilluk (not one belonging to the royal family), and yet he is so rich!" He did not touch the food.

This (rich) man, when he went to his cattle place early (every) morning, he used to kill a calf and to eat it. And he said to his people, "Sons of men, kill a man! I myself will make amends for him!"¹ And they killed a man, and he made amends.

101. The Hyena with the Bell.

Ka jal mōkō na ri, chwōla Lwal Pōlkōe, ka dyēkē chām yī ótwōn. Ka burō kwōnē, ka oṭwōn māk yey bur. Ka Lwal bēnō, ka oṭwōn kyēdō, ko: wei, kē nēk. Ka wei, ka yēde gōn kī mālō, ka oṭwōn e kēdō kī mālō yēdē. Chamī nī maka lai, ka lai nī rēnō, ka kōrē būdō yī kēch, ka e fō.

There was a certain man, a prince, whose name was *Lwal Pōlkoe*; his goats were being eaten by the hyena. Therefore he dug a hole and caught the hyena in the hole. When *Lwal* came, the hyena begged him, "Leave me, do not kill me!" So he let her go, but he tied a bell to her neck, and the hyena went away with the bell about her neck. But now whenever she wanted to catch game, the game (heard the bell ringing, and) ran away. At last the hyena became tired with hunger and died.

¹ *dok*.

² A sign that these cows were to be reserved as dowry for buying his son a wife.

³ If the wife dies, the dowry paid for her has to be returned by her family; in this particular case it would be difficult for the father of the girl to give back so many cows, as some would die or perish in some other way in the meantime, and so the affair would turn out a shame to the father and the girl.

⁴ to show his immense wealth; it was a bagatelle for him to pay a slave.

XIV. REPORT ON A HUNTING MATCH, AND A JOURNEY.

102. Elephant Hunting.

Wá kẹ́tí kẹ́ àkím kẹ́ wáte chól gén àbí-dẹ̀k, wáte bwoń gén áryàu kẹ́ Abať kẹ́ obwoń yei, ká wá kẹ́tá pōte Nuar, lām gír, ka wa kẹ́tá wók, Abať ye dōnō nam kẹ́ obwoń yei; ká lyech ywótì wón, gén ádẹ̀k; ka wó pẕka pén, ka yā ẕōte kẹ́ toch, ka Akwokwan ẕōte yí toch, ka Nān ẕōte toch, ka toch (twoch) akím mákè lām, ka toch mwōjō; ká lyech é rénò, ká wó dúùgù, lyey bógòn. Dụkí ka wó dōgō; ka lyech ywótè wón; ka wó rínò, lyech fídè wón; ka yótè wón, é mǎdò pí mēn an lūm bogon. Ká wá kẹ́tá yí lyech, wáte bwoń ádẹ̀k, wónè ' chól wón ádẹ̀k, ká wó kẹ́dò, ka Akwókwán é pánò, ka Aryań ká é pango, wó dññò wón ánwòn; yán kẹ́ akím kẹ́ wáte bwoń ryet, ká wó kẹ́tí yí lyech é shákí shákí, ka akím é kò: wá gǔchà lyech ákyèl, ka wó gǔchò, ka lyech é rénò, ka yán reńa bāńè, lyech wón kámá ẕò, ka yá kẹ́dò, ya rínò, ka gǔchè yán tyel ádẹ̀k,² wó kẹ́dò kẹ́n, wó kẹ́tá kele ẕim, ka lyech é chùñò, yá bí, yá nèn, yá nèn, yez gír, ka ẕète yán, ká yá ẕète ẹn, ká gǔjá kẹ́ mach. Lyech é ywón, ka lyech é bẕn, é rínò, ka ya chyéte ẹn, ka tyelá nékè yát, é kúché yán, fa rāmò. Ka lyech é chùñò, cha (= chama) yá gǔchè ẹn, ka é reńò, ká wó kẹ́tí kẹ́ ẹn, ka yá mák yí rǒdò, ká yá duoggo, lyech á kẹ́tí, ya duoggo, ya chāẕ; remo gír, de yǒ kúchè yán, ká yá kálá yí yu lyech, yá wan kẹ́ gén, láu bógòn kẹ́ dōga, pí bogon, ka ya pẕka ẕa yať, lūm gír; ka yá bwógó, ka yá dwođo, ka toch góch yí akím, ka toch línè yán láu láu láu, yá kẹ́dò, ya rínò, ka toch ní góch gé gír. Ka ya bẕn, ka toch góchè yán, ká toch lín yí gén. Chuńe gé mǎdò, chuńa tyau mǎdò; ká yá bẕn, ká gé yótè yán, gé gǔch ánwak, ká yá ẕōte yí pí; rǒdò bāńi ẕūm, ka ya ẕōte yí mogo (gin cham), ká chwàkà é bāńò; ka ya kẹ́tá nam, ka ya budò kẹ́ yeje. Ká yá mákè yí kòjò, yá bẕt kẹ́ dǔch kẹ́ nam; ka ya ní mǎdò kẹ́ pí; ka yá bíà wók, ká wó bẕn wó bíà gat. Ka wó bēdò dụkí, ka wó bẕn wó bíè fōte chól, wó màk jem áryàu, wó bẕnò, gin cham bogon, wó ní chámà rínò é kẹ́te, ka wó bia Atārò, ká tàn yótè wón gé gír. Ká wó kẹ́tá wók, ká tàn pwót, ábí-dẹ̀k, mẕk a gǔchè yí akím, gǔtjè wiy tūńe, ká è ẕò. Ka yéì é pññò yí rínò, ka wó bẕn.

We went (by boat), the doctor, eight Shilluks, two white men, Abbas, and the white men of the steamer. We went into the Nuer country, there was much grass along the river. When we left the boat, Abbas remained near the river with the white men of the steamer. We found three elephants, when we saw them, we sat down on the ground, they gave me a gun, Akwokwan and Nyan too received a gun. The gun of the doctor was entangled in the grass, and

¹ more frequently wona, see Grammar.

² "three feet", that is: three times.

it suddenly exploded. When the elephant heard it, it ran away; we returned because the elephant was no more (i. e. the elephants disappeared). The next morning we went again and found again an elephant. We ran pursuing the elephant. We found it drinking water in a place where there was no grass. We went towards the elephant. We were three white men and three Shilluks. While we were going, *Akwokwan* and *Anyan* stooped down (i. e. hid, being afraid); so we four were left, I, the doctor, and the other two white men. We went to the elephant and approached it closely, then the doctor said, "We have got one elephant!" We shot, the elephant ran away, and I followed it; our elephant had received a mortal wound. I followed it running and shot it three times. We ran into a place where there was a forest; there the elephant stopped, I came and looked and looked, there were dense trees; at last I saw it, and it saw me, and I shot it with the gun. The elephant cried, it came running, and I was chased by it, I knocked my foot against a tree, but I did not heed it, it did not make a wound. The elephant stopped and I intended to shoot it. It ran again, I ran with it; and I was seized with thirst; I turned back, the elephant ran away, I turned back and went; there was much blood. But I did not know the way. I went along the elephant's path, I was quite lost to my companions; there was no more spittle in my mouth (from thirst), I had no water. I sat down under a tree in the midst of much grass. I became afraid and arose. Then there was a gun fired by the doctor, I heard it very, very far off. I went running and heard them fire many guns. At last I too fired a gun, it was heard by them. Then they rejoiced, and I too rejoiced, and I came and found them, they had shot an anwak; they gave me water. My thirst would not cease, and they gave me food, but my throat refused to take it. I went into the river and lay down in the water. So I became cool, I lay in the water a long time. Then I drank water. At last I came out. And we came to the river-side. We stayed there till the next day, then we came back into the Shilluk country. We had been away two weeks. During our return we found no food, so we ate nothing but meat. We came to the river Ataro, there we found many waterbucks. We went out of the boat and shot eight waterbucks. One was shot by the doctor between its horns, and it died. The boat was quite full of meat; so we came home.

103. A Journey.

Ka wó wèlò, wèlò Tūnò, ka wò ka pōte Nugar, ka wò kélè yì nam mēkò, chwola Neyerò, ka wò ka Teryau, ka wò tōna wok, ka wò budò rech, ka wò kədò, ka wò tōna kal ri, chwola Pèdò, ka wò tōna lwāgè, ka e pēchò kine: wate Chólò, wu kpl

wu kɛn? wɔ kò: wa kɛla fɔtɛ Chólò! Kine: wich apɔnɔ? Kine: wa chaka neau wɔ byél. Kine: búh, a tɔ wun yi kɛch? E ko: kɛtu lwak! Ka wɔ kɛta lwak, ka onwɔk kɛl, ka nɛk, ká chám yi wɔn; ka chak kɛl, ka wɔ chàmò, ka nyɛn a kɛle wɔn, neau kɛ byél. Ka wɔ bɛnɔ, ka kɛti yi yɛt, ka wɔ bɛnɔ, ka yɛi mákè yi pàr, ka yɛi mudo, ka wɔ kwānɔ wɔk; a bɛnd, a tɔna Nébɔdɔ, a bɛna pach, a bɛna Penidwai; kɛch kɛch!

We travelled to *Tonga* and from there came into the Nuer-country; we were travelling on some river, whose name is *Neyero*. We came to Teryau, there we landed; we roasted fish. We went and turned to the home of the king, whose name was *Pɛdɔ*. We turned towards the cow-house. He asked us, "You Shilluk children, where do you come from?" We answered, "We come from the Shilluk-country." He asked, "What for?" We replied, "We want to buy dura." He said, "Why, are you suffering ("dying") from hunger?" Then he said, "Go into the cow-house!"¹ So we went into the cow-house. A ram was brought and killed, and was eaten by us; and milk was brought, and we ate. Then we brought forth money to buy dura. (After we had bought it and brought it into our boats) we went into the boats and returned home. But one boat was seized by a hippo, it sank, and we swam to the bank. So I came home turning towards *Nébɔdɔ*, I came home to *Penidwai*; the famine was very great.

¹ the cow house serves as a residence for guests.

XV. SONGS.

104. War songs.

A chip tun lén, len a chip shin An̄n̄q; Bal k̄echq! Yana bān Nikañ; ch̄ ya d̄n̄ á b̄r; kōfá yín k̄i m̄ok jw̄ok; r̄īt e k̄al jw̄ok. Wora d̄w̄on kwom lén! Yana bān Nikañ! Len a chip shine kw̄dyé, k̄i Ot̄go tun len Náb̄d̄d̄. Nikañ a yāt̄, kuro ḡēk Jan̄.

The wings of the army are drawn up; the army is placed in the hands of *An̄n̄q*. Bal is strong. I am a servant of *Nikañ*, I was nearly left desolate. I tell you the tidings of God; the king comes with God. The kings arose against the enemy's army. I am a servant of *Nikañ*. The army is placed in the hands of our grandfather, in *Ot̄go*, as far as *Náb̄d̄d̄* war is raging.

Fāri y laki m̄en, na Nikañ? fāri y ḡēr k̄i t̄n̄!

Who shall inherit your village, you son of *Nikañ*? Your village will be built by spears!

Wei yiēḡé yiēḡò! Fa Nikañ fa n̄i t̄m̄l, lw̄d̄á á kȳt, k̄i Wyrokwar á kȳt; lw̄d̄á fa t̄ūḡò! akyel a d̄n̄d̄, ka l̄ōk̄o b̄ān ḡén, Areon̄id̄in, fa w̄āt̄ Ḡen̄jw̄ok, fa w̄āt̄ Ab̄ōl! wei yiēḡé yiēḡo, fa Nikañ fa n̄i t̄m̄l.

Let them carry (people) away! The house of *Nikañ* will never be finished, my people refuse (to surrender), *Wyrokwar* refuses; my people are not to be played with! One will always be left; and he will follow them (the enemies), *Areon̄id̄in*, from the village of the children of *Ḡen̄jw̄ok*, the village of the children of *Ab̄ōl*. Let them carry away, the house of *Nikañ* will never be finished.

Aḡḡjān An̄n̄-wān, w̄a teau áx̄érūk. A w̄an̄i, a w̄an̄i ȳo, d̄ḡ k̄hlá F̄t̄j̄ò. M̄ach̄é r̄é fa d̄t̄ḡé r̄é, mache r̄é fa d̄t̄ḡé r̄é. Ak̄ōlé-N̄ák̄w̄é, a k̄al jw̄ok. Mache ȳo fa d̄ōḡe r̄é.

Agogjang Anongwan is cursing the Turks, they are coming near, they are approaching on the way, they come up the mouth of the Sobat. But the fire of their guns will return on themselves, their fire will return on themselves; Akole Nyakwe he comes (against them) with God. Their fire will return on themselves.

Yá f̄it lyà f̄ò, ya f̄it lyà f̄éd, Nikañ, ya f̄it lyà f̄ò, ya f̄it lyà f̄ò, jal duon, ya f̄it lyà f̄ò.

I am tired of being waylaid, I am tired of being watched upon, *Nikañ*, I am tired of being waylaid, my master, I am tired of being waylaid.

Ká dé bɛn Ágwét, wát Jók, ya re (de) lèni yin, yá yièlè Kèch Alál, yá yièlè yi kwāyò, kèch Alál, wírú Wát.

But for *Agwét*, the son of *Jók*, I should have left my country, and gone far away; I have been saved by the strength of *Alál*, I have been saved by our grandfather, the powerful *Alál*, the son of *Wát*.

Ná Dāk, yi kwacha nò? Yá kwacha nēdò! Ché ya kɛi kun, fura yán. Ya yièlè yi kwá Ayàdò. Wānō Ná Dāk gēro pach kɛ tũk, ówáu fa lén m̀kò.

You son of *Dāk*, what do you ask for? I ask for a hoe, for wherever I go I hoe the ground. I have been preserved by our grandfather *Ayādo*. The mother of the son of *Dāk* has built us a house under the deleb palms; the branches of the deleb are like an army.¹

Móké byél Nakāyò, ya chàtí, ya yàndò, m̀kè byél Abuk, man Dēn, ya chàtí yá yàndò.

By the dura-beer of *Nakāyò* I walk, I am filled with it, by the beer of *Abuk*, the mother of *Dēn*, I am walking, I am filled with it.

Akól a duok mal; yá nēna rɛ. Kí nēni gwach, rume yéjá nēndò. Dāk a shwogu, shwogu obwon Dēro.

Akól has returned. I live through him free from oppressors. The anxieties of my heart were many. But *Dāk* roared, he roared the white people away to *Dēro*.

Menò kɛ gyèné, menò kɛ gyèné, gyēne Dāk yò, menò kɛ gyèné . . .

Each one has his own fowl, each one has his own fowl, but all fowl belong to *Dāk*.

Ya rɔyi rɔi! ɛnɛ gin ānò? bwońò! Tēro ywogò mal. byél a kɛl yi obwon. Kwaye fa t̃h̃k, na Dāk a kɛl juok. Ná gól kwané kót ún, wa kɛla wiy t̃uń! Obwon chama yákà yán. Tēro bèn ñt̃t̃ ỹk̃ ɛn. Nān a t̃on yán? Yan a r̃t̃t̃ lābò. Shàgè, dɔk lwāgi, yi y ñáké kɛ nān m̀kò.

I am fleeing away, shouting loud! What is the matter? "The white people!" the people are shouting loud. "The dura is being carried away by the white people!" — But our grandfather is not absent. The son of *Dāk* is coming with God. Ye people, take your shields! We will go this way! The white people want to take away all our property. Other people have not been robbed by them! Who ever dared to take away my goods? I, the king of the people! Ye Arabs, turn back your hosts, fight another tribe!

¹ The rustling of the leaves of the deleb palm is like the rustling of an army; so that when the enemy approaches the village, they imagine they hear an army, and flee.

105. Mourning songs, and others.

Abá na Níkan, Amyele wá tók. Fà nǹná ya dǹnò twàlò. Lwón fan ótú, fà ján wón. Amyele lwón, wát Kwájèriù, dɛ kál, dǹn é twàlò, fay dǹn é twàlò, fay dǹn e yârò. Agúm-wél fanɛ jǎgò.

Aba, the son of Níkan, my father Amyele, is no more. Look at me, I am left poor. Lwón is away, he, our chief, Amyel Lwón, the son of Kwajeriu. Our family is left destitute, our village is left destitute, our home is left reproached. Agum-wél, he was a great chief.

Afyek wat Den, liawó tǹr. Aryal-bɛk gón dɛan, ɥ kwaya Ajwot-nimín.

Afyek, the son of Den, is waylaying in the grassy place. Aryalbek loosens a cow and gives it to Ajwot-nimín, to herd (= to possess) it.¹

Ayidòke, wat Ryal-dwét Wun-diáro, Ayíkó, Wúnè-gén-bɛl, ya wan kí yǹ kun a kǹl ɛn.

Ryalawet Wundiáro, Ayiko, Wunegenbel Ayidoke, I lost the way in which he went.

Akwónéyǹr, yina mán júr, dɛ ya dǹn bɛr! Jínbɛk, Akwónéyǹr, kwāre fa tǹwa pǹl. Gɛ kí rache weya dǹn á bɛr. Akwot a tǹnò fal; ya yafa jǎgò Dúnkòk, ya yafa Okwoni, Ajál-naban gwan, Námáílǹi.

Akwoneyor, you captured people, but I was left poor! Jingbek, Akwoneyor. their grandchildren are dying in the wilderness. They live in misery, are left destitute. Akwot threw me out into the bush. I am searching for chief Dunkok, I am searching for Okwoni, Ajalnyaban-gwan, Nyamailai.

Akwónéyǹr, yi kíta kén kí lwāgi? Akwótò ngǹtí jǎlò. Olām-bɛn a gɛl chōr. Olam na Níkan, Dulai wat Kér, Kwālǹi a gɛl chōr. Na Níkan kí mayi Bɛk.

Akwoneyor, where have you brought people? Akwótò has never been cursed by his subjects,² Olām-bɛn is a preserver of men in the famine. Olam, son of Nyikang, Dulai, son of Ker is a preserver of people in hunger, a son of Níkan and of his mother Bɛk.

Agwét-nanedon, fɛn a fǹt chýz, lwak a rɛn, Agwét na Níkan! Dɛ ywogò mal lǹbò táné chǹné.

Agwetnyanedong, the country is starved, the people are dying. Agwet, son of Nyikang, they are mourning, stretching up their hands.

¹ A song of cattle stealing.

² has always been loved.

Adol-tun, yi keta ken? Nuar a wani, ya keta fané lánà jwok, Awen, na Yor.

"Adoltung, where are you going?" "The Nuers are approaching, I am going to the town of God, oh Awen, son of Yor."

Akol Dāk na Nikañ, Kaye-Duro, Akolúku, Akol-Kwālai, na Ogāk Fōlō, kwai dān, ya yiélè yín, a yigda yin shōn kī dyèrì, ya yiélè. Yákùl, maye Dāké, Amol na Ogāk (= Shal), lwagi ní fyèn ní fyènd: Shal keta? Ken ma wānō; nan ní gōnì kèt? nane chinō ywóddá kī Dénō, wāté shwai ywoda, hoāk Amol, na Nikañ.

Akol, Dak, son of Nyikang, Kaye Duro, Akoluku, Akol Kwai, son of Ogak Folo, you grandfather of men, I am preserved by you, I have been saved by you in ancient times, I have been preserved. Yakol, you father of Dāk, Amol, your people are continually asking me, "has Shal gone?" Hunger is approaching; where has he gone, he who preserves the descendants? Licking of hands! I found at Dénō, eating of soup found I, you people of Amol, the son of Nikañ.

Ajak-bàn-wèl-jok, kwacha kwāre, kwacha tyen fa jwok, riṣ e duok mal. Kwacha kwaye yau. Tòm è gèjò; yan da Nikañ, riṣ e duok mal; tñd fa yēna shind? Yan da Nikañ; fen a yiél, a yiél é rēn; ya fura byél, ya fàkò, ya tana shina, Wuro-kwá, kōn bōdā!

Ajak-banweljok, I am praying to our grandfather, I am praying to the people of the place of God, the king² has returned. I am praying to our grandfather. The holy drum is being beaten, I am with Nikañ, the king¹ has returned to us. Is not my spear in my hand? I am with Nikañ. The country is saved, it is saved, though it was desolate. I am planting my dura; I thank (my ancestors), I lift up my hands, Wuro-Kwa, strengthen my arms!

¹ "licking of hands" is an expression for plenty of good food.

² Nikañ.

XVI. RIDDLES.

106. Riddles.

- Adùk gónó lùyì: mèn ófún.* The gray one is going under a pond: Loaf of bread, which is put into the fireplace.
- nìn gúwá nḡné lḡkò: táté kál.* my necklace is seen beyond the river: The unbarked, white fence sticks.
- nēmḡi kḡ rei gen fa gútè: tyné dean.* Brothers who never hurt each other: The two horns of a cow.
- Ajwōgō lañ war, é yāwō: yiep dean.* which sorcerer spends the whole night in swinging?: The tail of the cow.
- Anor-nor kēmō wēn Fashōdō: álēyō.* Anor-nor visits his father (the king) at Fashoda: The grass called *alēyō*, which is used in making ropes. When taxes, cows etc., are brought to the king at F., the rope with which the things are bound, gets to F.
- Fwót, fa fyél: búl.* It is beaten, yet it does not ease: The drum.
- A rik a rik, fēra manì: tḡdét.* (Dinka-language, except the last word.)
- Akur jón dēn: chōgō.* white pigeons: Bleached bones.
- A pō tḡk na tyek okōdō: Tḡ dān.*
- Adùk obḡgò kwóté nḡgḡ: gyēno.* The gray one who is spotted is driving her little ones: The hen.
- Aduk chḡr yḡ fḡdḡdō: óṡk.* The gray one is running towards the fields: The mist.
- Nḡjók gwotḡ fēn: dḡgḡ.* The black-white cow is making white the earth: The moon.
- Nwḡlḡ yan tḡnḡ chḡgḡ toke bur: yḡt.* Little children stand continually at the side of the heaps of ashes: The ears of man.
- nemḡi dḡgḡ lān fēn: Órēm.* Two brothers, their mouth is turned down: The nose.
- Adāle jwḡk yigḡ lān fēn: tḡu.* The calabash of God which is turned downward: The fruit of the heglig-tree.
- Agar agar, yaṡ win: lḡk.* A long row of trees full of white birds: The teeth. Along the rivers one sees frequently trees which are literally covered with snow-white birds.
- Wḡt fēn, kōrḡ fa tōr: anḡḡnḡ.* Thrown on the ground, yet not broken: Mucus from the nose.

Tetel pōte rate: chūl dān.

Yēn lōn kī yēn lōn: wān dān. It is on this side and on the other side: The eye of man.

Ya wēli yi kēti kēn? fēpó dān. I am travelling, where are you going?: The shadow of man.

Wá dàgò, é bà kēti: búr. We remove, he does not go: The ashes. If people leave a home-stead, the ashes remain behind.

A rigi rik pere māni: Tedet.¹

¹ Some of the riddles have not been translated, their meaning being obscene, some have for this reason been omitted altogether.

THIRD PART
DICTIONARY

SHILLUK ENGLISH.

Remark. Different dialectical forms of a word are not given here. If corresponding forms of a word in other languages than Shilluk are noted in the Comparative List in Part I, they are not repeated here.

A.

a my; see Grammar.
á denotes the past tense.
á it is; *á gín áñò* which thing (what) is it?
â which? *á jál â* which man is it?
â yes
ábàch a cow with horns directed straight side-wards
ábámàch a bird, living on fish
ábán-ábán hammer
àbâr a kind of reed. *a.* *á yá nám* the *a.* is on the river
abaraṭârò a big worm, living on the heglitree
àbáṭ (ar.) fishhook
àbàṭûrò-àbàṭûrî the iguana-lizard
ábích five
ábídèk eight
ábíkyèl six
àbín a gourd out of which spoons are made
àbíncùè nine

ábíp small-pox
ábíryàu seven
àbôbò, also *àbwóbò* ambach, Herminiera elaphroxylon; the plant as well as things made of it, as arm-rings, boats, statues
àbôkò-àbôkî a very poisonous snake
àbú poor; *yá fà àbú* I am poor. see *bú*, *búñò*
àbúrò-àbúr the bushbuck (Ba. *aburi*)
àbwòk maize, corn; *gé fúr a. kí fwòḡḡ* they planted corn in the field
àbwónè *toch* the butt of the gun
àchè that there, those there
achak-achāk poet
àchán behind, back; see *chán*.
àchān-àchān a fish
àchèm straight
àchíchwél (ar.) chain

àchôyô melon
àchúnò-àchúnî the small black house-ant
àchúṭ-àchúṭ arm-ring of ambach; syn. *ogôñò*
àchwàtò-àchwàtî loin-cloth for women
àchwát-àchwát guinea-fowl
àchwík a bird
àchwík-àchwèk anus; syn. *opap*
àchyèñò-àchyèn black winged ant, lives in houses, its bit is painful
àdàlò-àdàlî gourd, calabash
àdèk three
àdèrò-àdèr an arm-ring of ambach; syn. *ogôñò*
àdèrò-àdèr donkey; *a chāṭî wích àdèrò* he rode on a donkey
àdèrò serf
ádí, ádí, also *édí* how, how much? *chān ádí*

how many days? (Di. di)
 àdĩmḡ-àdĩmḡ beak
 àdĩnḡ-àdĩn an electric fish
 àdḡlḡ-àdḡl a fish
 àdúdḡ-àdút a basket
 àdúk grey
 àdúké a kind of red dura
 àdúḡn, also àdúḡn a month, about March
 àdúḡrḡ-àdúarḡ a fish
 àdúwát chicken-pocks
 àḡát-aḡat (ar.?) bottle
 àḡáú pistol
 àḡḡḡḡḡ armour, armament
 àḡúrḡk a kind of white dura [son
 àḡwḡn an honourable per-
 afa in order that
 àḡḡḡḡ-àḡḡḡstink-cat, skunk
 àḡḡ, also àḡi hail, hail-
 stone; a. dyēmḡ it is
 hailing
 àḡḡḡḡ-àḡḡḡḡ hare, rabbit
 àḡḡḡḡ husk, as of cotton
 àḡḡḡḡ-àḡḡḡ a fish, with
 big belly, four large
 upper and lower front
 teeth
 àḡàk these, those (Di.
 kak)
 àḡàk-àḡḡḡ crow; àḡàḡḡ
 chwái a little black
 crow (Bo. gaki)
 àḡḡk uncultivated land
 àḡḡ lyech a herb with a
 blue blossom
 àḡḡḡḡ-àḡḡḡ a hair-dress
 of the men

àḡḡḡḡ blessed; see ḡḡḡḡ
 àḡḡn, ḡḡn where? àḡḡn
 ḡn where is he? àḡḡ
 ḡḡn where are they?
 àḡḡḡḡ general name for
 white dura
 àḡḡḡḡ-àḡḡḡ neck - bone,
 cervical vertebra
 àḡwḡn - àḡwḡn bastard
 child
 àḡwḡḡḡ a season, about
 November-December,
 harvest of white dura
 àḡwḡḡḡ-àḡwḡḡ a fish
 àḡyḡn ḡwḡḡn nām a small
 bird with a white bill
 aḡḡḡḡ heifer; see ḡaḡḡḡḡ
 àḡàḡḡḡ proper name for
 men (also name for a
 cow?)
 àḡḡḡ grey hawk
 àḡwḡḡḡ-àḡwḡḡk medecine-
 man, witch - doctor,
 sorcerer
 àk these
 àkàch a kind of white
 dura
 àkâl-àkâḡḡ bird-trap
 àkânḡ verandah, shed
 àkâr-àkâr a bird, eating
 dura
 àkâre yàḡ branch of a tree
 àkḡḡḡḡ-ḡḡḡḡ the child of
 my sister; niece,
 nephew
 àkḡḡḡ the dura-bird
 àkḡḡḡwḡḡ morning-dawn
 àkḡḡḡ tyḡḡḡ calf of the leg
 àkḡḡḡ a month; àkḡḡḡ duḡḡ

about January, àkḡḡḡ
 ḡḡḡḡ about February
 àkḡḡḡḡ a basket
 àkḡḡḡ-àkḡḡḡ drum-stick
 àkḡḡḡḡḡ (Dinka?) a month,
 about May
 àkḡḡḡ-àkḡḡḡ gazella rubi-
 frons
 àkḡḡḡ (àkḡḡḡḡ)-àkḡḡḡ wild
 pigeon; àkḡḡḡ-jwàt a
 small bush - pigeon
 (Turkana akuri)
 àkwāirḡḡḡ a bird ("itherds
 the heifer")
 àkwān-àkwān ear-lap
 àkwḡḡḡ a kind of red dura
 àkwḡḡḡ husk
 àkyḡḡḡ one; alone, single
 àkyḡḡḡ - àkyḡḡḡ cock or
 spanner of a gun
 alābḡ rice
 alāl a kind of white dura
 alḡḡḡḡ-àḡḡḡḡ a bird
 alḡḡḡḡḡ a month, about
 April
 alḡḡḡḡ-àḡḡḡḡ a fish
 alḡḡḡḡ a food: dura with
 dried meat
 alḡḡḡḡ a grass, used in
 making ropes
 alḡḡḡḡ bat
 alḡḡḡḡ the (holy) spear
 of ḡikan, which he
 brought into the Shilluk
 country, is said to be
 kept at Fetikan
 alḡḡḡḡ-àḡḡḡḡ somersault
 alḡḡḡḡ-àḡḡḡḡ fist; buffeting
 àlwəḡḡḡ a kind of white

dura, it has four ears, like four "fingers"; its stalk is chewed like sugar cane; see *wēdō*
ama because
ánàgák a dance, accompanied by singing and clapping of hands, but without drum.

amal in front of; see *mal*
àmálò first; *tyèl a.* at first, the first time; see *mal*
àmàlò (ar.) - *àmàlì* camel
àmàrò fārú rhicinus
ámát-ámàtì a stork, black with white breast, nests on trees

ámén, (also *àmén*) - *ámók* who?

ámwól-ámwólì a large black fish

ànàn, *ànàn-ànàn*, here, now, just now, presently, at once

ànáńó, *ánánó* = *ànàn*; also: here it is

ánékò spirit of a deceased person; *wijé da a.* he is possessed by a spirit, he is senseless, mad; see *nāgō*

ánón quarrel

anor-nor a certain grass, used in making ropes

ánán brown earth

ánwóch a season, about October, end of the red dura harvest

ànàdò-ánánì breast-bone

àńékò red sand

ánénò-ánénì a small red ant, feeds on carrion

ánò-ńńò what, which? (Teso *no*, Nr. *ny* what, Ba. *na* who)

ánól a mocker

ánón-ánónì a knife for cutting grass

ánónò snot, mucus

ánwák-ánwákì water-buck

ánwèn four (Nr. *nwān*, Masai *unwan*, Teso *wonono*, Ba. *unwan*)

ápēr fish-line

àrá well! why! by God! see *re*

àròch-àròch a shell

arū an exclamation

àryòu two (Madi *ert*, Abokaya *iri*, Teso *arai*, Masai *āre*)

àtábò-átām (a foreign word) tobacco

átái a slab

átái-átái a large pot

átégò, also *átègò-átèk* (finger-)ring of metal;
átèné duon big ring (Nr. *tèk*)

átén-àtàn hat

atēr enmity

átèt, also *átèt-átèt* man-gouste, ichneumon

átínì just now, to-day;

átó well! [see *tin*]

átúdò-átútì a wild goose (Di. *twot*, *atwol*, Nr. *twor*)

Átúlfì the Sobat

àtúnò wind, gale, blast
átún-ákyèl ("one-horned") rhinoceros

átút a bead, worn by the king

átwák-átwák a bird

àtábò a kind of red dura

atách dòn a very tough grass

àtèdò (foreign word?) hamia

àtèi dān the buttocks

àtèp-àtèp, also *àtèp* bag-sack (Di. *atep*)

àtēr forever, for a long time

àtèrò-àtèrì, also *àtēr* a small stick or spear of wood, such as were in use formerly; used in digging eatable roots etc.

àtíwot-àtíu a small water-pot, in shape of a cooler

àtíwèwìch a small hut for the new elected king(?)

àwà, *àwà* yesterday
àwàr-àwà the day before yesterday

àwài a kind of red dura

àwák-àwák a bird

àwánit a bird

àwèn when?

àwèt a kind of white dura

àwó yes

àwóch-àwóch a large, cylindrical shell

à w o k nòm a cow with horns directed straight upwards, like a goat's à w o k nòm marrow, as of bones	à y á ch b è r a bird à y é ch sand, dust [ridge à y i è r - à y i è r i quail, part- à y ò l k à k a cow, black with white tail	à y ò m ò - à y ò m tìn, orna- ments of tìn à y w à k - à y w à k tuft, crest of birds à y w ó m - à y w ó m i monkey
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B.

bà, bà 1. to be; 2. not. syn. fà Báchôdô, Páchôdô Fasho- da bà g o to make a fence; pt. á baka bak he made a fence, pe. bák, n. bák bà g o to boil (eggs, corn), to stew (meat); á baka n w o l g y è n o he boiled eggs; pe. á b è k bai buttermilk bà j o to tie together; pt. á b è ch à l à u, pe. á b è ch, b è ch, n. b è ch bà j o to miss; y á b á ch à l à i I missed the game bák-bák fence, palisade bà l o to throw; á b à l a g w o k he threw at the dog; see b a t o bà n é syn. b è n é n bà n o to make a mistake, to be confused, vexed; to scold; to dispute bà n o - b à n i the meat on the skin of killed ani- mals bà n o to roll up (?)	bà n a cow with one horn directed downward, the other upward bà n o to refuse, to prohi- bit; pt. á b à n à g w o k he refused to work bà n o - b à n locust bà n 1. behind, after, back, 2. slave, servant, per- son belonging to one; more frequently: w a t b à n (Nu.abāk hind part) bà p o to ask for a thing, to beg; pt. á b à p i g i n cham he asked for food; pe. á b à p b à r, also b à r long, far b a r early in morning, morning-dawn b à r o to be long, far b à t - b à t arm, fore-leg, trunk of the elephant b a t o to throw; pt. á b a l a k i t he threw a stone, pe. k i t á b à l the stone was thrown b á y o mosquito see b è y o b è for, in order to; from b i a to come	b è ch, also b a ch bundle b è d o to remain, stay, be; to refuse; pt. á b è d a w o t he stayed in the house b è i mosquito; see b è y o b è j o to wring out; l à u d a p i, b è ch! the cloth is wet, wring it out b è l a month, b è l t è n July, b è l d u ó n June b è l o to taste; pt. á b è l à g i n cham; pe. á b è l; n. b è l (Nr. b è l) b è n, also b è n è all, quite (Di. eben) b è n é n that is, he is, that is why, from bà "to be", and è n "he, it" b è n o to come; á b è n j a l a man came (Nr. b è n) b è r (ar.) flag, banner b è r poor, destitute, wast- ed; from b è d o? b è t 1. round spear, fish- spear. 2. (sharp?) b è y o - b è i mosquito b i, b i á to come
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<p>bɛ white ant</p> <p>bɛɛ, bɛɛ to come (Teso <i>bia</i> to come)</p> <p>bɛgɛn = <i>bogon</i></p> <p>bɛqɛh barren; see <i>bwɛqɛh</i></p> <p>bɛqɛɛ to cast iron, to work in iron; to be clever, to escape a danger; pt., pe. <i>a bɛɛ</i>; n. <i>bɛqɛɛ</i></p> <p>bɛqɛɛ - bɛɛ blacksmith, craftsman</p> <p>bɛgɛn (from <i>bɛ</i> and <i>gɛn</i>) there is not</p> <p>bɛi-bɛi net; <i>bɛi ɔráf</i> cob-web (Bo. <i>boi</i>)</p> <p>bɛkɛ to fear, to be afraid; pt. <i>a bɛkɛ</i> (Kuamba <i>bokɛ</i>)</p> <p>bɛl a mat for closing a door; used by chiefs</p> <p>bɛlɛ-bɛl face, front, front-side, in front of; <i>bɛl tɛn</i> the shaft of the spear</p> <p>bɛlɛ to have misfortune, disaster, to be bereaved</p> <p>bɛl tɛpɛ neck - ring of pearls</p> <p>bɛmɛ to be bent, crooked; <i>yaf á bɛm</i> the tree is crooked</p> <p>bɛnɛ to laugh; pt. <i>a bɛn</i>; see <i>nɛtɛ</i></p> <p>bɛnɛ-bɛnɛ pelican</p> <p>bɛnɛ-bɛnɛ a small lizard</p> <p>bɛr-bɛr boil</p> <p>bɛrɛ, also <i>bɛr</i> afternoon; <i>tɛn kɛ bɛr</i> this afternoon</p>	<p>bɛɛ-bɛɛ bachelor</p> <p>bɛ to have not, to lack</p> <p>Buda-Chɛl native name for Taufikia; also <i>Bura-Chɛl</i>; <i>Bura</i> is the same as <i>burɛ</i> "open place"; the meaning of the name is: "the open place of the Shilluks", Tauf. being situated in a free place, not covered with grass or bush</p> <p>bɛdɛ-bɛt a shell</p> <p>bɛdɛ part, half</p> <p>bɛdɛ, also <i>bɛdɛ</i> to lie, to lie down, to be sick; pt. <i>á bɛtɛ</i>; n. <i>bɛtɛ</i></p> <p>budɛ to roast, to bake; pt. <i>a but</i> he roasted; also <i>a bul</i>; <i>a budɛ rɛch</i> he roasted fish; pe. <i>rech a bál</i> (Nr. <i>bɛlɛ</i>)</p> <p>budɛ-bɛtɛ a small melon, sweet, eatable</p> <p>budɛ to be tired, troubled, vexed; to tire; <i>kɛrɛ bɛtɛ</i> "my breast", that is "I, am tired"</p> <p>bɛgɛn there is not; <i>wɛ gɛk yɛtɛ chàɛ ádɛk</i>, <i>bɛgɛn a wɛkɛ wɛn</i> we worked three days there was not a thing he gave us: he gave us nothing</p> <p>bugɛ to press the bellows; pt. <i>á bɛk kɛ ɔbɛk</i>; pe. <i>á bɛk</i></p>	<p>bɛh exclamation of surprise</p> <p>bɛl-bɛlɛ drum (Karamojo <i>bur</i>)</p> <p>bun part</p> <p>bɛnɛ to have not, to lack</p> <p>bɛp mud, Somal <i>bɔr</i> hole</p> <p>bɛr-bɛr cave, well</p> <p>bɛr <i>abwok</i> the blossom of the corn</p> <p>bɛr ashes</p> <p>bɛrɛ = <i>bɛr</i> ashes; also: free, open place in the village, covered with ashes (Di. <i>bur</i>, Nu. <i>but</i>)</p> <p>bɛtɛ side, beside; from <i>budɛ</i> to lie?</p> <p>bwɛbɛ uncooked butter</p> <p>bwɛqɛh sterile; syn. <i>bɛqɛh</i></p> <p>bwɛqɛɛ = <i>bɛqɛɛ</i> to be clever, pt. <i>a bɛɛ</i></p> <p>bwɛgɛ to frighten; pt. <i>á bwɛk</i>; n. <i>bwɛgɛ</i>, see <i>bɛkɛ</i></p> <p>bwɛnɛ-bwɛn white man, European, Arab; <i>bwɛn jwɛk</i> missionary (Nr. <i>bwon</i>)</p> <p>bwɛnɛ a kind of red dura</p> <p>bwɛnɛ-bwɛnɛ a fish</p> <p>bwɛp-bwɛp the lower part of the belly</p> <p>bwɛrɛ to make a mistake, to err; <i>tɛbɛ é bwɛrɛ</i> he makes a mistake in talking; <i>ká yɛgɛ yá bwɛrɛ</i>, <i>nɛ kɛfɛ yán</i> if I make a mistake, tell me! pt. <i>bwɛrɛ</i></p>
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byèlè to follow; pt. *a byèlè* | *byél dura*; pl. of *byèlè* | *byèrè-byér* belly, womb
ḡān; pe. *a byèlè*; n. *byèlè* | *byèlè*, also *byèlè-byél dura* | *byèrè-byèr* root

Ch.

chà, probably short for *chan* "day"; sometimes used for "when", and in the composition "*sha mḡkḡ*" some time, at some future time, in future

chà short for *chāgo*, *chaka* to begin, intend

chābḡ to mix, knead, tread; pt. *a chāpà* (*chāpà*) *lābḡ* he mixed mud; pe. *a chāp*, *chāp*; n. *chāp*, or *chāp*

chābḡ to kick; pt. *a chāpè* *gwok* he kicked the dog; pe. *a chāp*; n. *chāpè*

chāgo *wor* to compose a song, n. *chāk*

chāgo to approach, come near; to be near; *a chākḡ* he approached; *a ch. kḡn mḡkḡ* he changed his place, residence

chāgo to begin, pt. *a chākḡ* (or *a chaka*) *gwok* he began to work, pe. *a chāk*

chāk milk; *ch. nḡyḡ* cheese

chākḡ near; see *chānḡ* and *chāgo*

chāl wax

chālḡ to be similar, like; to resemble; pt. *a chālḡ yḡn* he is like you
chālḡ a kind of white dura

chām left, left handed (Di. *chām*, Nr. *chām*)

chāmḡ-chāmḡ (*chāmḡ*) bait; see *chāmḡ* to eat; *ya kḡḡa ch. ḡok abāḡ* I put a bait on the hook

chāmḡ to eat; to outwit, cheat, deceive; pt. *a chāmḡ byél* he ate dura; pe. *a chām*; n. *chām*

chāmḡ to be going to, to wish, intend, want; often shortened into *chà* or *chḡ*

chān behind, *ya kḡḡḡ chān* I am going behind

chān (*chānḡ*)-*chānḡ* sun, day, time; *kḡ chān* every day, daily; *de chān tḡn* to-day (Nr. *chān*)

chānḡ, also *chānḡ* to approach, to come or be near, pt. *a chānḡ*,

or *chānḡ*; n. *chānḡ*, and *chākḡ*

chānḡ shallow place

chānḡ-chānḡ the upper part of the inner thigh
chāḡ pi kḡ fḡn to pour water on the ground

chāp a rat

chārḡ, or *chārḡ* very, in a high degree

chārḡ mach light of fire, beam

chāḡḡ (*chāḡḡ*) to move in a direction; to walk, go; to ride, drive; pt. *a chāḡḡ nau* he went naked (Di. *kat*, *chḡḡ*)

chayḡ to blame, abuse, insult

chḡ short for *chāmḡ* to be going to, and for *chāgo* to begin

chḡ just, now

chḡḡ (*chḡḡḡ*) to hate, pt. *a chḡḡḡ ḡāchḡ* he hated the woman, pe. *chḡḡ*, n. *chḡḡ*

chégo (*chḡḡḡ*) to command, pt. *a chḡḡḡ ḡān*, pe. *a chḡḡḡ*, n. *chḡḡḡ* (*chḡḡḡ*)

chégo to catch (fish with

a trap or hook), pt. *á chékà rech*, pe. *a chék*, n. *chék*; see *chigō*
chegō to be ripe, see *chyegō*
chegō, chyegō to be short
chegō to repeat, see *chigō*
chek, chyek (to be) short
chem straight
chemō toch to aim a gun
chéné wot dripping-eaves
chēnō to curse, to kill by witchcraft
chērō to do or be done at once, just now, just before; *e chērō bēnō* he comes at once; *a chēt nūól* he had been born just before
chēt straightway, just, exactly; see *chērō*
chēt, chyēt excrements of man or animals; *chēté gyēnō* dung of fowls (Nr. *chyēt*); see *chidō*
chētáná a kind of white dura
chētē tyèlō foot-sole (?)
chà-màn wife
chibō to put, place; pt. *a chip fūk fen* he put the pot on the ground, *ya chipà atēp chyenē* I put the bag into his hands
chidō to suffer from diarrhoe, pt. *a chit*, n. *chēt*
chigō to lay a trap, to catch fish in a trap or

crawl, pt. *a chika rech*, pe. *a chyéék*, n. *chyék*
chigō to repeat, continue, *a chika gwōk* he repeated, continued his work
chigō, chyegō to command
chīlō dirt, soot (Bo. *shi*)
chínē over there, yonder
chīnō, also *chīnō-chīn* intestines, bowels (Nr. *chin*)
chīn obānō "hands" i. e. string, of apron
chīu to come to the surface
chōdō, chōdō to break off, to rend, pt. *a chōta xōl* he broke the rope; pe. *a chót*; n. *chót*
chōdō to blow (of wind)
chodō to put (into), to push
chōgō, chōgō to remain, continue, go on; *a chók*, *a chōga (chōka) gwōk* n. *chōgū*; see *chigō*
chōgō to abstain from; to stop, finish
chōgō-chōk a fish, *ní chām yi jē* it is eaten by people
chōgō-chū bone (Nr. *cho-āk*)
chōjō to beat, wound with a sword; *a chōch jal eni* he wounded this man, pt. *a chōch*
chōk it is finished

Chól, Chól Shilluk; see *Ochōlō*
chōl dirty (Ju. *chol* black, Nr. *chōl* black)
chōlō to avenge, to give compensation, to pay a fine; n. *chōlō*
chōn, chōn formerly, sometimes
chōnō dé kwōm the backbone; see *chōgō*
chōnō to dance; *gē chōnō būl* they are dancing to the drum
chōnō to assemble; to gather, pile up, store up; *jal duōn a chōnā jē kī búrō* the chief assembled the people in the open place (Nr. *chwōk*); see *chukō*
chōr blind; see *chwōr*
chōr-chōr vulture
chōrō to move towards, to go into; *e chōrō de fach* he goes into the village; pt. *á chōr*, n. *chōr*
chót a steer without horns
chōtī that is all! past tense of a verb whose present is not used
chudō to groan, moan
chudō = *chōlō* to make amendments; pt. *a chūt*, *a chól*, n. *chól*
chūdō to clean, polish; *chūdō lēk* to brush, clean the teeth; see *chūt*

chùgò-chùk charcoal
chukò to assemble
chùl-chùl penis (Olukonyo
eisulu, Nu. *sorot*); *ch.*
gwok copper-bracelet;
ch. *ótògò* a certain
 plant
chunò liver, *chúnd mēdò*
 "my liver is sweet": I
 am satisfied, happy;
chuna rach I am vexed,
 unhappy
chún pl. *chón* s. knee (Ba.
kògò, Karamojo *akun*,
 Teso *akungi*)
chunò to stand, stop, wait,
 be quiet, be silent; pt. *a*
chúní; *chúní*, *chúní*!
 be quiet! (Nr. *chun*);
 compare *chōgò*
chunò to assemble; see
chukò and *chōnò*
churò to be bald; *wija*
chùr my head is bald
chùrò-chùr a fish
chute gin cham (?) to ask
 for food; from *chwotò*
chùt-chùt tooth-brush
chwāgò to absolve, justify,
 pt. *jāgò* *a chwākà nán*
 àn the judge absolved
 this man, pe. *á chwākè*
yí jāgò
chwàì-chwàyì soup, broth
 (Di. *chwai*); vide *chwē*
chwājò to form, create,
 make, build; pt. *a*
chwáchà tgbò she made
 a pot; pe. *a chwách*, n.

chwāch (Di. *chwech*,
chak)
chwāk-chwāk ambassador
 of the king
chwāk throat, voice, self
chwārò-chwār bug
chwayò to pierce, perfor-
 ate; pt. *á chwàì yať*,
 pe. *á chwái*
chwē leeches
chwē (to be) fat (Di. *chwai*,
 Nr. *chwať*)
chwējò to suck out (a
 wound), to bleed a
 man; to absorb, suck
 up; pi. *a chwēch yí pēn*
 the water was sucked
 up by the earth
chwēk, chwōk ambassador
 of the king; see *chwāk*
chwēk twins
chwēlò to circumcise; pt.
a chwēla dān, pe. *a*
chwēl, n. *chwēl*
chwēr a season, about
 May-July; the dura is
 being planted
chwēyò to become fat
chwīnò to begin to rot,
 decompose; pt. *riño á*
chwīnì
chwīnò liver; see *chunò*
chwōbò to be visible, clear,
 distinct, *kwōfē chwōp*
 his speech is clear
chwōbò to mix, *a chwōpa*
kwēn kī mau he mixed
 the bread with fat, n.
chwōp

chwōbò to spear, to pierce
 violently; pt. *gē chwōpa*
dean they speared a
 cow; pe. *a chwōp*
chwōgò-chù bone
chwōgò to stay, = *chōgò*
chwōlò to call; see *chwōtò*
chwōnò mach to light a
 fire
chwōn chaff
chwōnò to be late, to stay
 behind, *yí rē chwōn*
 why are you late? n.
chwōnò
chwōr vulture
chwōr blind (Nr. *chōr*)
chwōrò to be blind
chwōtò to call; to ask for;
 to mean; pt. *a chwōta*
jal, or *a chwōla jal*, pe.
jal a chwōl (Nr. *chwōl*,
 Di. *chōl*)
chwōu male, man (Nr.
chau)
chwōwò to roar; pt. *a*
chwōwō, n. *chwōwō*
chyēdò-chyēt excrement,
 dung; see *chēt*
chyēdò to hate; see *chēdò*
chyēzò 1. to ripen, to be
 well cooked, be done;
 2. to be short; pt. *á*
chyēk
chyēzò to shut, close
chyēgò lgbò to knead
 mud for building
chyēgò to command (Di.
chyek)
chyēk short (Di. *chyek*)

chyék-mān wife, *chyégé*
chwól his wife was
called, see *chi* wife
(Nr. *chyek*)

chyenq-chyén, *chín* hand,
forearm (Di. *chyén*,
Turkana *ekan*)
chyēro to sneeze; *chyēro*

yáŋ to take snuff
chyeto to chase
chyoub-chyowi porcupine

D.

dà to have, *yá dá* *dààn* I
have a cow
dafól rat
dāgo to move into an
another place, to emi-
grate; pt. *á dāk*; n. *dāk*;
see *dēno*
dāk-dāk tobacco - pipe,
small pot
dākāgi-dākākí a stick for
digging the ground or
planting dura
dāmō *tón* (Di.) to avoid
a spear
dān the gums (Somal *dān*)
dāno see *dēno*
dārō to be overtired, to
break down, to be
afflicted with, pt. *a*
dārī yī jwōk
dātō-dāt hoof
dé forms the perfect tense
dé short for *dyér* middle,
in, into
dē but
dé chán noon
dé chán tìn to-day
dé chēn forever
dēdō to lift up, as a boat
from the ground

dídōt door
dēduk grey; see *aduk*
dēgo to move into, *e dēgo*
yey wōt he moves into
the house; see *dēgo*
dēk stupid; see *dēgo*
dékūgt = *dākāgi*, stick
for digging the ground
dēl-dēl skin, hide, whip,
dēl dōk lip, *d. nīn* eye-
lid; *dēla bēn a fēt* "my
whole skin is tired":
I feel very tired (Ga.
odwel, Di. *del*)
dēmō to fall down, pt. *a*
dēm, n. *dēmō*; see
dyēmō; perhaps *dēmō*
is not properly a verb
of its own, but the in-
finitive of *dyēmō* (Nr.
dēmō to rain) [bone
dēn-dēnī the lower jaw-
dēnō, also *dēnō* to scatter,
to part, to separate, pt.
dēn, *dēn*
dēre why, when? (from
dē ere "but why")
dētān-dētān the spitting
snake
didō to learn, to be ack-

nowledged with, to
know; pt. *a dīt kī dē*
Chōl he learned the
Shilluk language, n.
dīdō
dīko: *a dīkī wōu* the sun
is setting, darkening
dīmō to dry, to wipe; *d*
dīm chyēnē he wiped
his hands
dīp-dībī a fish
dīr middle, truth, true,
upright; see *dyér*
dīt (Dinka) large, big
dēch (to be) good, nice,
agreeable, right; *yá*
bēt kī dēch I remained
a good (a long) time
dēchō to twist, to wring
dēdō mōgo to brew beer,
pt. *a dwoŋla m.*; pe.
mōgo a dwoŋl; n. *dwoŋl*
dēdō black earth; *nīyēn a*
dēdō iron
dēgo to go back, to turn
back; pt. *a dōk*, n. *dēgō*,
see *dwoŋgo*
dōgólpoŋ chameleon
dōjō to be good, to be-
come good; n. *dōjō*

dòk gum-sap, caoutchouc
dòl circle
dòlò to make round, a circle; n. *dòl*.
dòlò mǎgò to make beer, pe. *a dǎól*; see *dǎdò*
dǎnò to be or become good, well; see *dǎjò*
dǎnò to remain, be left; pt. *a dǎn* (Di. *dǎn*)
dǎnò to grow up, become large; to be large, big, great (Nr. *dǎn*)
dǎrò-dǎr wall
dǎrò, dǎrò-dǎrì ax, adze
dǎyò to decrease, be decreased, pt. *a dǎi*
dǎnò to evaporate, to steam away, to dry up; — to rise above the water; pt. *a dǎn*; n. *dǎnò*; see *dǎnò*
dǎnò to smoulder, *mach e dǎnò, fa lyél*, the fire is smouldering, it does not burn
dǎngò to come back, to return back, to repeat, continue, to accept, *duǎgò wók* to miscarry; pt. *a dǎnk*, n. *dǎngò*; *ú dǎnk kǐ dǎn* when will he return? (Di. *duók*, Nr. *jok*)
dǎnkò, dǎngò to ruminate; pt. *dǎn a duǎkì lǔm*
dǎn big, great, large, old, respected, *jal duǎn* honourable address to

a respected person
dǎp-dǎp a mouse
dǎt-dǎt loin-cloth of skin for men, worn in dancing
dǎt a present to the relatives of the bride; same as *dǎt* loin-cloth?
dǎtǎnè a skin-cloth; see *dǎt*
dǎwǎt a herb, used as medicine against *duǎlò*
Dǎwǎt name of a brother of *Nikan* [month
duǎi (*duǎi*)-*duǎt* moon, *Dwai* Nubian; used in addressing
duǎi to bring, see *duǎyò*
duǎr hunting
duǎrò to hunt
duǎtò to wish, to want; to call, pt. *duǎtá*
duǎyò to bring, to carry; to send for, to let come, pt. *gǎ duǎyá*, or *gǎ duǎi*, pe. *a duǎi*
duǎi moon; see *duǎi*
duǎnò, or *duǎnò* to be shallow, to evaporate
duǎchò to wring (a cloth); pt. *a duǎcha tǎu*; pe. *tǎu a duǎch*; see *dǎchò*
duǎdò chǎn to cross the arms; pt. *a duǎtá ch.*, pe. *ch. a duǎt, chǎn*
a duǎt ǎn his arms are crossed
duǎlò to mix beer with flour, see *dǎdò*

duǎtò to seek, to want; pt. *a duǎtì yǎk* he searched firewood, pe. *yǎk à duǎi*, n. *duǎtò*; see *duǎtò*
duǎnò to dry out, to evaporate; see *duǎnò, duǎnò*
duǎbò to suffer from diarrhoea; pt. *a dyèp*; pe. *a dyèp*; n. *dyèbò*; *dǎgǎ dyèbò* he talks too much, is talkative
dyǎgǎ to rain a little: *kǎt e d.* it is raining a little, drizzling, syn. *nǎyò*
dyél-dyék goat; *e kwayò kǐ d.* he herds goats (Nr. *àdǎl*)
dyél jwòk "God's goat", butterfly
dyél wǎtè bǎn a bird
dyemò to fall; pt. *a dyem*; *kǎt e d.* it rains in large single drops, *afei e d.* its hails; see *dǎmò*
dyǎn a grass, used in tying the house-poles
dyér middle, truth, true, certain; often shortened into *dé* with the meaning of "in, into", (Nr. *dǎr*, Ba. *diri*)
dyérò to desire; see *duǎtò*
dǎchò-mǎn woman
dǎkǎu-mǎn woman
dǎlò to fail, to be in difficulties, at a loss (Ba. *dǎra*, Somali *dāl*)

dān, also *dān* man, person, human being, mankind; woman, mother, *dān* *ṣēn* baby

dān nūwōm bride

dān-dān dancing-stick

dān, sometimes shortened to *dē-dēk* cow, cattle

dāgō to be stiff, paralyzed, *hweta a dēk* my fingers are paralyzed

dāgō to be slow in talking or thinking, to be stupid, ignorant; pt. *a dēk*, n. *dēgō*; see the preceding word

dēnō to vex one, pt. *a dēn* *én* he vexed him; pe. *yā dēn* *én* I was vexed by him, n. *dēnō*

dēk, *dēk* stupid

dē-twōrō a dry place

dēdō to make straight

dēdīn the hot season, about March

dēdō to suck (milk); pt. *a dēt*; *a dōta chak*; pe. *a dōt*

dōk-dōk mouth, bill; border, edge, language;

dō Chōl the Shilluk-language; *dō kal* outside the yard, before the yard; *dōk ākyēl* one mouth-ful; with one mouth, at once, unanimous; (Nr. *tok*, Masai *gu-tuk*, Teso *akay-toko*)

dōk reply to a call

dō-kōt "mouth of rain", the beginning of the rainy season, April, May

dōl a kind of white dura

dōlō to swing n.; pt. *a dōl*, n. *dōdōlō*

dōnō-dōn a big basket

Dōnō (from Dongola)

Nubia, Nubian

dōrīā a season, July-September, the beginning of the red dura-harvest

dūk to -morrow; *dūnē* *chīnē* the day after to-morrow

dūōdō to rise, to get up; pt. *a dūōt* *mal*, or: *a dūōtā mal*; n. *dūōdō*

dūrō fēn to destroy, pt. *a dūrā fēn*, n. *dūrō*

dwayō-dwāi pegs, driven into the ground round the big dura-basket

dwen sorrow

dūōdō to suckle a child; pt. *a dūōt* *nal* *ṣēn*, pe. *a dūōt*

dūōr buffalo's hair hung on the horn of a cow

E.

ē his

ē he, she, it

ē no

ēdī, *ēdī* how?

ēlē a grass out of which ropes are made

ēn he, him, she, her, it, that one

ēnā = *én*

ēnī this, that, these, those

ērē why?

F.

fā 1. to be, 2. not

fāch-myēr home, village,

settlement

fādō to be tired, to be

loath of; p. *fāt*, more frequently *fēt*, some-

times <i>fīt</i> , <i>yeja fēt yi</i> <i>gwēt</i> my heart is (that is: I am) tired with writing, n. <i>fāḍo</i>	<i>fāro</i> to fly, to jump, to run away, to pass by, to flee; pt. <i>á fāra</i> , or <i>a fār kwomē</i> he jumped on his back (Di. <i>par</i> , Nr. <i>bar</i>)	<i>fēmō</i> to gainsay, denie; pt. <i>a fēm</i> , n. <i>fyēm</i>
<i>fāḍo</i> to fall, fall down; to die (said of a chief); pt. <i>a fāt</i> , <i>a fēt</i> ; <i>wije</i> <i>fāt</i> his face fell = he was disappointed, <i>a</i> <i>fāt</i> <i>fēn</i> she bore a child; n. <i>fātḍo</i>	<i>fārō</i> to remember; pt. <i>a</i> <i>fārō kwop</i> , pe. <i>a fār</i> <i>fārō-fār</i> a small mat for covering plates or dishes	<i>fēn</i> earth, ground; down, below, <i>fēn e rū</i> one year passed
<i>fāḡo</i> to be sharp, to sharpen; pt. <i>a fāk</i> he sharpened, <i>a fāká fal</i> he sh. the knife, pe. <i>fal a fāk</i>	<i>fāt</i> skin, peels of fruit; <i>fāte nwole yaḡ</i> <i>fāt</i> it is not, not present, not here; no; <i>fāte ēn</i> not he	<i>fēn gài</i> the first twilight (probably from <i>fēn</i>)
<i>fāk</i> sharp	<i>fāyō</i> 1. to fear; 2. to make fear; pt. <i>ya fāya</i> <i>jal ēni</i> I frightened the man	<i>fēr</i> equal, alike, identical, <i>fēr bēn</i> it is (they are) all alike; <i>fēr kī mēn</i> the same as that one
<i>fāl</i> bush, desert, uninha- bited and uncultivated land	<i>fāchō</i> to ask; pt. <i>a fēch</i> <i>ēn</i> ; pe. <i>a fyēch</i>	<i>fērō</i> to catch, take hold of; pt. <i>a fēr ēn</i> , pe. <i>a</i> <i>fēr</i> , n. <i>fērō</i>
<i>fāl-fēt</i> spoon (Bo. <i>fala</i> , <i>palī</i>)	<i>fāḍo</i> to lie, tell lies; pt. <i>a fēt</i> , or <i>a fyēt</i> , n. <i>fēḍo</i>	<i>fērō</i> to sweat, perspire; pt. <i>a fēr</i>
<i>fālō</i> , also <i>fālō-fāl</i> , <i>fāl</i> knife	<i>fēḍo</i> to plant, raise, grow; educate; pt. <i>a fētā byēl</i> , pe. <i>a fēt</i> ; n. <i>fēḍo</i> ; see <i>fīḍo</i>	<i>fī-fīk</i> water (Somali <i>biyo</i>)
<i>fām-fām</i> 1. board, table; 2. saddle	<i>fējō-fech</i> peg, nail of wood	<i>fīḍo</i> to be tired; pt. <i>a</i> <i>fīt</i> ; <i>yā fīt</i> <i>yīn</i> I am tired with you, see <i>fāḍo</i>
<i>fāné</i> it is he, that is it	<i>fējō</i> to lead (as a sheep); pt. <i>a fēcha dyel</i> , pe. <i>a</i> <i>fēch</i> , n. <i>fēch</i>	<i>fīḍo</i> to follow, persecute, pe. <i>fīt</i> , n. <i>fīḍo</i>
<i>fānō</i> to stoop down, to hide; pt. <i>a fanī</i> , <i>a fēnī</i> , n. <i>fān</i>	<i>fēk</i> (to be) heavy (comp. <i>fēkō</i>)	<i>fīḍō</i> to raise, educate; pt. <i>a fētā dān</i> he raised a man, pe. <i>a fēt</i> , n. <i>fīḍo</i>
<i>fānō</i> to try, test, examine, pt. <i>a fānī</i>	<i>fēkō</i> to sit, sit down, pt. <i>a fētā fēn</i> he sat down, <i>a fētī</i> ; <i>a fēka wīt chōn</i> he sat down on his knees	<i>fīēmō</i> to denie, to gainsay, n. <i>fyēm</i> ; see <i>fēmō</i>
<i>fān</i> , <i>fān</i> full		<i>fīērō</i> to be close together, to stand in a line
<i>fānō</i> to be full, to become full; to fill, pt. <i>a fān</i> <i>kī pi</i>		<i>Fījō</i> the mouth of the Sobat-river
<i>fānō</i> to divide, to distri- bute		<i>fījō mach</i> to rub fire, pt. <i>a fīchā m.</i> , pe. <i>a fīch</i> , n. <i>fīch</i>
<i>fār-fēr</i> hippo		<i>fīnō</i> to be pretty, beauti- ful, pt. <i>a fin</i>
		<i>fīnō</i> (<i>fīnō</i>)- <i>fīnī</i> cheek
		<i>fīt</i> (to be) tired, see <i>fīḍo</i>
		<i>fōḍo</i> to surpass, to be

more than, pt. a fòt; a fòti jal he surpassed the man; mach fòti mal the fire rose up (Ba. put)	fùdò-fùt a lame person fudò to be lame, to become lame; to palpitate violently, to be seized with apoplexy, fyewo e fudò his heart beat violently	fyàrò ten fyechò to ask; see fēchò (Ba. pija) fyedò to lie, to tell lies, n. fyét fyēdò to split, rend, break; to sting, hurt, prick, pt. a fyēta tīk he broke the sudd, pe. a fyēt; fēn á fyēt "the ground was split": the day broke, n. fyēt
fòdò-fòt country, fòte won our country, fòte chol the Shilluk country; see also fwòdò	fujò yēi to comb, dress the hair; pt. a fucha yēi, pe. a fūch fūk-fūk (fukī?) tortoise fūk-fūk pot; fuke fi water-pot	fyējò yēi to pull a boat; to lead; see fējò fyēlò cacare, a fyēlò, a fyēl, n. fyēlò (Nandi, Kamasia, Ndorobopiek excrement)
fōgò to be bruised, pe. a fōk, n. fōgò	fūrò same as fōrò	fyēnò, fyēn-fēn skin, for clothing, sleeping on
fōjò to brush, rub, clean, pt. a fōchà lāne jal duon, pe. a fwóch; fōjò chak to make butter	fūrò to till the ground, to plant, pt. a furi fēi; (Somal abūr farming)	fyēr-fēr or fēr back-bone, fyērà á tót my b. is stiff, aches
fōlò-fōl cloud	fwòdò to beat; pt. a fwota én, pe. a fwót (Di. pwot, Ba. but)	fyēt a lie
fōrò lām to weed grass, to pull out ill-weeds; pt. a fōra l., pe. a fōr, n. fōr	fwòdò-fwót place where the ground is tilled, field, farm	fyēt (to be) torn
fōte country, native country, home; this form used only when a genitive follows: fōte wón our (my) country; see fōdò	fwōjò, fūjò to praise, to thank; pt. a fwōcha én, a fwōchì én, pe. a fwōch, n. fwōch	fyóu-fyēt heart; fyowa dwata kēdò fōte Chol
fudò to pull out, as a pole; pt. a fuṭi yaṭ, pe. a fūṭ, n. fūṭ; see fōnò	fwōjò chak to butter; pt. a fwōcha chāk; see fōjò	my heart wants to go to the Shilluk country (Di. pwou)
	fwōnò to teach	

G.

gà piece, copy, number; it, they; ga adi how many (pieces, copies)? jə ga adək "men they	three" = three men (Nu. gar)	gāi an exclamation of surprise; see gāyò
	gāgò to belch; pt. a gāk	gājò 1. to touch; g. fēn
	gāgò — gāk cowrie-shell	to "touch the ground"

with a sacrifice, to lay a sacrifice on the ground, to sacrifice; to leave a sacrifice on the ground; 2. to smear; chiefly in a religious sense, to smear mud on a building dedicated to <i>Nikan</i> ; pt. <i>a gacha lābō yi wot</i> , pe. <i>a gāch</i> , n. <i>gāch</i>	<i>gēlō chōr</i> to sustain people (in times of need); pt. <i>a gēl</i> ; n. <i>gēl</i> <i>gēlō-gēl</i> , or <i>gēl</i> a steep slope or river-bank; <i>gēl nam</i> steep river-bank; <i>gēl</i> (or <i>gēlō</i>) <i>wān</i> eye-brow <i>gēn</i> they, them (Nr. <i>kēn</i>) <i>gēnō</i> to drive, drift, float; <i>a gēn</i> <i>gēnō</i> to besiege; pt. <i>a gēnā pach</i> ; pe. <i>a gēn</i> <i>gērō</i> to build, to erect a building, to found a settlement; pt. <i>a gērā wot</i> ; pe. <i>wot a gēr</i> <i>gēt</i> red-brown stuff with which the face is smeared <i>gētō, gītō</i> to besmear (the face); see preceding <i>gētō</i> to kill, sacrifice; to treat a guest <i>gi</i> , short for <i>gin</i> thing, only in compositions <i>gi bwōn</i> "thing of the strangers": siphilis <i>gichō</i> something (from <i>gin</i> , <i>gi</i> thing); <i>g. mēkō</i> something else, something <i>gi chwoak</i> ornaments of the neck <i>gi chyēn</i> misfortune, mishap; see <i>chyēnō</i> <i>giđō</i> to be wanting (of teeth); pt. <i>a giđi lek</i> he has no (or few)	teeth; <i>a gēta lek he</i> pulled out teeth, pe. <i>lek a gēt</i> the teeth were pulled out (?) <i>gītō</i> to sacrifice (as a cow); to bless; to treat a guest; pt. <i>a gīgta</i> (<i>gyēta</i>) <i>dean</i> ; pe. <i>a giēt</i> ; see <i>gētō</i> <i>gi fēn</i> "thing of the earth": something <i>gi gwēt</i> writing material, pen, pencil <i>gi gwōn</i> bribery <i>gin-gik</i> thing <i>gin</i> sometimes instead of <i>gēn</i> , and <i>gōn</i> <i>gin chām</i> food <i>gin dūōn</i> womb <i>gin lāk</i> inheritance <i>gin māt</i> beverage <i>gin mūch</i> alms <i>gin mūshān</i> old, antique, ancient things <i>gin nāk</i> arms <i>gin tāk</i> toy, plaything <i>gin tēn</i> little thing, baby <i>gītō</i> to rub; pt. <i>a gītā en kī mau</i> he rubbed him with oil; <i>ā gīt</i> he rubbed; pe. <i>ā gīt</i> <i>gīr</i> much, many, plenty of <i>gi rōm</i> measure, ruler <i>giđō</i> to reach, arrive, to last till; <i>giđō đukī</i> till to-morrow; <i>e giđō bōrō</i> it lasted till afternoon <i>giwōt</i> stone
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<i>gì wìch</i> head-ornament, <i>gò</i> he, it, him [hat <i>gòbò kwòjò</i> to scratch mud together (for building etc.); pt. <i>a gòpà</i> or <i>gòpà k.</i> ; pe. <i>a gòp</i> ; n. <i>gòp</i> <i>gòdò fén</i> to scratch the ground, to dig; pt. <i>a</i> <i>gòlà fén</i> ; pe. <i>a gól</i> ; n. <i>gòl</i> <i>gòdò</i> to loosen (?); pe. <i>lwetè gòt</i> his fingers were loosened <i>gògò</i> to work, to do, make, practise; pt. <i>a</i> <i>gòkà wot</i> ; pe. <i>a gwòk</i> <i>gòjì-gòchì</i> sword; from <i>gòjò</i> (Nr. <i>gòjò</i>) <i>gòjò</i> to strike, beat; to fire a gun, to hit; pt. <i>a gòchà nàl</i> ; pe. <i>nàl a</i> <i>gòch</i> <i>gòk-gòk</i> a ring of skin, worn round the leg below the knee <i>gòl</i> enclosure, home, homestead; family; <i>tyèñ gòla</i> the people of my family, belonging to me; espec.: "my wife"; <i>tyèñ gòl gén</i> his, or their wife (Di. <i>gòl</i> , Nr. <i>gòl</i> , Somali <i>gòla</i>) <i>gòl</i> : <i>kèñ gòl</i> boil, abscess <i>gòlò-gòl</i> side-arm of a river, bay, bight <i>gòn</i> where? <i>a kèt yì gòn</i> where did he go?	<i>gòn</i> he, him, it <i>gònò</i> to keep, preserve; pt. <i>a gòna jam</i> he kept the goods; pe. <i>a gòn</i> ; n. <i>gòn</i> <i>gònò</i> to loosen; much used in the sense of loosening a cow, that is giving it away; pt. <i>a gònà lāu</i> he loosened the cloth; pe. <i>ḍok a</i> <i>gòn</i> the cattle was l. <i>gònò</i> to complain of, to accuse, to carry on a law-suit against one; pt. <i>a gòn</i> ; n. <i>gòn</i> <i>gònò</i> to scratch; pt. <i>a</i> <i>gwónàḍḍèlè</i> he scratched his skin; n. <i>gwónò</i> ; see <i>gwónò</i> <i>gòn</i> a dry place (?) <i>gònò</i> to stoop down, to dive; pt. <i>a gòn</i> he stooped down; <i>a gònè</i> <i>ṣa pyen</i> he hid himself under the skin; n. <i>gònò</i> <i>gòpò</i> see <i>gòbò</i> <i>gòr</i> corner <i>gòr-gòr</i> , or <i>gòrì</i> a kind of big white beads worn as necklace <i>gòró</i> niggard <i>gòrò</i> to tattoo, to make incisions; pt. <i>a gòra</i> <i>jal</i> <i>gòt</i> corner, hiding place; behind; syn. <i>gòr</i> ; <i>a</i> <i>fani gòt wot</i> he hid in the corner of the house	<i>gòtò</i> to dig, see <i>gòdò</i> and <i>gwotò</i> <i>gòtò</i> to be vexed, angry, to sit down vexed, not saying a word; pt. <i>a</i> <i>gòtì</i> <i>gò-gò</i> a big fish <i>gòdò</i> (<i>gudò</i>) to knock, to hammer, to pound; to hurt, to kill; pt. <i>a gòtò</i> <i>byél</i> he pounded dura, pe. <i>byél a gút</i> or: <i>a gúr</i> , n. <i>gút</i> <i>gúk</i> (to be) blunt <i>gùl</i> , <i>gùlè wot</i> the corner between roof and wall of the house, see <i>gòt</i> <i>gùlò-gùl</i> (ar.) cannon <i>gunò</i> to bribe; pe. <i>a gún</i> he has been bribed <i>gúr-gúr</i> , also <i>gúr</i> a very large fish, weighing up to 2—300 lbs. <i>gúr</i> , <i>kéy gúr</i> tattoo, brand; scar of tattooing; see <i>gòrò</i> <i>gùrò</i> to tattoo, see <i>gòrò</i> <i>gút-gút</i> navel, umbellicum <i>gút-gút</i> a wooden ham- mer <i>gwàch</i> taxes <i>gwāi</i> rough; <i>yaṣ magwāi</i> a rough tree <i>gwājò</i> to collect or to pay taxes; pt. <i>a gwàchà</i> <i>nyèñ</i> ; pe. <i>a gwàch</i> ; n. <i>gwàch</i> <i>gwālò</i> to be thin; pt. <i>a</i> <i>gwāl</i>
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gwānò to scratch, see *gwōnò*
gwānò to err, to make a mistake, to do something by chance, unintentionally; *e gwānò tōdò* he told a false report, a lie; *kit chaka gwānò ɛn* a stone hit him by chance; pt. *gwēn*
gwārò to snatch, snatch away; pt. *a gwāra rīnò* he snatched the meat; pe. *a gwār*; n. *gwārò*, or *gwērò*
gwatò to bewitch, curse
gwāyò to bark, bay; pt. *a gwāi*
gwāyò to be coarse, rough; *kwomɛ gwāyò* his back is rough
gwēdò to carve, to write;

pt. *yā gwēt* I wrote; *a gwēta*, or *gwētī wānò*;
 pe. *a gwēt*; n. *gwēt*
gwējò to kick; pt. *a gwēcha dān*; pe. *a gwēch*; n. *gwēch*
gwēlò to wink (with hands); *é gwēlò kī chyēnò*; pt. *a gwēl*
gwēlò-gwēl ring
gwēnò to pick up, to gather, to collect; *a lēyē yān e gwēnò yūk* I saw him collecting firewood; pt. *a gwēnà yuk*, pe. *a gwēn*
gwērò to peel off, as skin; *džlɛ gwērò* his skin peels off; pe. *a gwēr*
gwēt carvings
gwīdò lēp to give a sign with the tongue, to "wink" with the ton-

gue; pt. *á gwīt*; see *gwēlò*
gwōk-gúòk dog (Karamajo *enok*, Elgumi *ekinok*, Teso *akinoko*)
gwōk work; *é gwōk èdì* what kind of work is that? what is here to be done? what shall we do? see *gōgò*
gwōnò to scratch; pt. *yā gwōnā rea* I scratched myself
gwotò to dig up the ground; see *gōdò*
gyèk-gyèk Mrs. Gray's waterbuck
gyēlò-gyēl ring of ivory; see *gwēlò*
gyēnò-gyēn hen, fowl (Mundu *ngo*)
gyērò to build; see *gždò*

Γ.

rádò king; comp. *rī*, *rōr*
rālò wqk to bring out
rām-rām thigh (Nr. *ram*)
rārò thrashing-place; *gɛ pwoṭà byél kī wiy rārò*
rédò-rēdì grass-torch
rējò fish; comp. *rējò*
rēr, *wór* September

rērò-rērī a red bead
rērò to cut into strips; pt. *a rēr pyenò* he cut the skin into strips
rēt spirit = *rī* king
rē well! all right!
rōdò to pound; cf. *wīdò*
rējò to bask, to sun oneself; pt. *a rēch*

rōnò to elect; see *rōnò*
rōnò fən to sink, to dive; pt. *a rōn fən*; n. *rōnò*
rērò-rēr relations by marriage, see *érò*; *rērè* his brother-, sister-, father-in-law
ròt house; see *wqk*

H.

há exclamation of fright

J.

jäch-jäch shoulder-blade
jādò to be in or to get
 into difficulties, to beat
 a loss, to be short of,
 to fail; pt. *a jatì nyen*
 he is short of money,
 also *a jet*; n. *jādò*
jāgò ket to pull a rope
jāgò to rule, to govern,
 to be chief; *é jāgò fén*
 he rules the country;
 pt. *a jākà f.*, pe. *a jāk*
jāgò-jāk chief; *jān duon*
 big chief, district-chief
jal-jok man; see *jālò*
jal fyét a liar; *jal f. fèr*
kì kù a liar is like a
 thief
jàl gòl husband; *jàl gòlà*
 my husband
jal gwòk workman, la-
 bourer
jàl lén warrior, soldier
jale wòk washerman
jàl mót robber, waylayer
jal nuómí bridegroom
jal nàl butcher
jal nēau trader, merchant
jàlò, also *jàl-jòk* man

(vir); for the plural
tyen is also used; in
 compositions the sing.
 is always *jal*, the plural,
 if the following word
 begins with a conso-
 nant: *jò*
jalò itching
jālò to curse
jal tōdò-jò t., or *tyen t.* liar
jal yaŋ medicine-man; the
 "bad" wizard
jām, jām goods, property,
 valuable things; *wú dà*
jam gtr you have plen-
 ty of goods
jame gwòk tool
jame kwér things belong-
 ing to the community,
 to the king, or which
 are reserved for reli-
 gious purposes
jam lén 1. arms, armour
 for war; 2. booty, spoil
jānò to lean against; *e. j.*
wot
japò (jabò?) mōgò to stir
 the beer
jè people; *jè fōn* the

people of this country
jeko to reign, rule, govern;
 pt. *a jékì*; n. *jékò*, or
jògò; see *jāgò*
jem (ar.) week
jèriá a season: about
 September, the time
 of harvesting the red
 dura, *yey j.* in the *j.*
jet to be short of; see
jādò
jīmò to have colic; *yēja j.*
jòch, jòch-jòch a plant, its
 root is used in making
 ropes and fish-lines
jōgò to turn something
 back, to prevent, to
 chase or drive away;
jógì dōk drive the cattle
 away, pt. *a joka lén* he
 turned the war back,
 prevented war
jòk pl. of *jal*, men, people
jǒ nāk warriors
jòp, jòup-jòpí buffalo
jōr-jōr a small fly or gnat;
 a bug
jǎdò to be over-tired,
 perplexed

jùr, jùr people, tribe
(Ba. jur country)

jùt: wou á jùt, chan á kɛt
the sun has set, the

day is gone
jwǎnɔ to hasten, hurry;
to be hasty, rash, é
jwǎnɔ kwóp he is hasty,

without deliberation,
in his talking
jwǎk-jwók God; sickness;
é dà jwǎk he is sick

K.

kǎ 1. place; 2. there, here;
chip kǎ put it there;
3. and, and then; chan
aryau ka yi bi in two
days, then come again;
kǎ connects only sen-
tences, kɛ single words;

4. kǎ, kǎ lɔɔ if, when
kǎ = kɛdɔ to go; yá kǎ
bɛ gwók I go to work
kǎbɔ to take by force, to
rob; pt. á kǎpǎ dean;
pe. dean á kǎp; n. kɛpɔ
(Somali qab).

kách = kǎ, kɛch place; in
the place of, instead of
kǎdɔ salt (Masai makat)
kǎdo, or kǎdɔ to bring;
see kǎnɔ, pt. á kǎt, á
kǎdɛ gin cham, pe. á
kǎl; (Somali qǎd to
take)

kǎdɔ to twist, plait, braid;
pt. á kǎt; á kǎdɛ lɔm
he twisted grass; also:
á kǎtǎ yei he plaited
the hair; pe. yei á kǎt,
n. kɛt

kǎdɔ to go, to step on;
syn. kɛdɔ

kǎgɔ to cut open, to split;
to rend; pt. á kǎkǎ
dean he cut open a
cow; á kǎkǎ yaɣ he
split the tree; á kǎk, pe.
á kǎk, n. kǎk

kǎgɔ to plant; pt. ya kǎkǎ
yaɣ; pe. á kǎk

kǎgɔ dɔk to gainsay, de-
bate, dispute; pt. ya
kǎkǎ dɔk; the same as
kǎgɔ to cut open?

kǎgɔ bush-cat

kǎgɔ sand-bank, chiefly
a small stretch of sand
uniting two islands

kǎgɔ, sometimes kǎgɔ to
ache, to pain violently.
wija kǎgɔ my head
aches; pt. á kǎk, n. kǎk

kǎjɔ to pluck, to pick, to
gather, to strip off (as
dura-corns from the
ear); pt. gɛ kǎchǎ byél
they harvested dura;
pe. á kách; see kǎjɔ to
bite

kǎjɔ to bite, to sting; to
pain, ache; pt. fwoɔl á
kǎchǎ dǎn the snake

bit the man; pe. dǎn
á kách; chǎna á kách
my bowels ache; n.
kách (Di. kach, Nr. kach)

kǎk a fish-spear; see bɛt
kǎkɛ time, chiefly the
ancient time, k. fá chǎkɛ
a time not near: a long
time ago; k. fén (long)
time; k. dúǎn the an-
cient time, the time of
old, a long time ago,
formerly

kǎl-kǎlɛ fence, enclosure,
court, court-yard (Di.
kal; Somali qalo castle)

kǎlo to carry, bring; to
be carried, brought;
to ride, drive; to come
from; ɛ kǎlɛ gin cham
wɔt he carries the food
into the house; ya kǎlɛ
wich adɛrɔ I am riding
on a donkey; kǎl ya
wɔk carry, pull me out!
pt. á kǎl gin cham he
carried the food; yi
kǎla kɛn where do you
come from? á kǎla gin
cham he carried the

food; pe. a <i>kɛl</i> it was carried	<i>kɛch</i> strength, power; strong, powerful, severe; bitter, sour (Nu. <i>kagal</i> sharp, Nr. <i>kɛch</i>)	<i>kɛn guon</i> itching
<i>kɛlo bɛdɔ</i> to wait	<i>kɛchɔ</i> : <i>chan</i> a <i>kɛchɛ</i> the sun is turning downwards, it is afternoon	<i>kɛn kwon</i> burial-place
<i>kámá</i> (pt.) to be going to, to wish, to begin; <i>yá k. guét</i>	<i>kɛdɔ</i> to twist a rope	<i>kɛn-kwopte</i> path of the cattle
<i>kán</i> while; see <i>ká</i> place	<i>kɛlɔ</i> to go; pt. a <i>kɛt</i> ; a <i>kɛtɛ wot</i> "she went into the house": she is going to bear a child	<i>kɛn lɛt</i> "hot place", wound, boil
<i>kānɔ</i> dom-palm (Nr. <i>kán</i>)	<i>kɛl</i> , <i>kɛlé</i> middle, midst, in the midst of, amidst, between, among; <i>kɛl tɛrɔ</i> among the people, <i>wot bɔgɔn kɛ kɛlé gén</i> there is no child among them; <i>kɛlé bɛt</i> the place between the shoulders	<i>kɛnɔ</i> <i>yaɛ</i> to shake a tree
<i>kānɔ</i> , <i>kānɔ</i> to bring (Somali <i>kān</i> bringing, Nr. <i>kɛn</i> to take)	<i>kɛlɔ</i> , <i>kɛlɔ</i> to throw a spear, to spear, to stab, pt. a <i>kɛla dān</i> , pe. a <i>kɛl</i> , n. <i>kɛtɔ</i>	<i>kɛnɔ</i> to be strong; pt. a <i>kɛnɛ</i> ; n. <i>kɛnɔ</i> ; see <i>kɛch</i>
<i>kanɔ</i> to hide; pt. a <i>kana nyen</i> ; pe. n. a <i>kán</i> ; n. <i>kán</i>	<i>kɛmɔ</i> crutch	<i>kɛnɔ</i> — <i>kache rɔr</i> "place of the king", a small hut where a deceased king is adored
<i>kán-kánɛ</i> trumpet (Nr. <i>kán</i>)	<i>kɛmɔ</i> to visit; pt. a <i>kɛma dān</i> ; pe. a <i>kɛm</i> ; n. <i>kɛmɔ</i>	<i>kɛnɔ</i> = <i>kɛn rɛt</i>
<i>kán</i> = <i>káké</i> time; for inst., <i>kán a tɛni</i> some time	<i>kɛnɔ</i> to stroke, caress, fondle	<i>kɛnɔ-kɛnɔ</i> boundary, border
<i>kārɔ</i> to have branches, to branch off; <i>dɔ Chɔl</i> a <i>kār</i> the Shilluk language has many branches, i. e. is rich in structure	<i>kɛnɔ</i> to stroke, caress, fondle	<i>kɛpɔ</i> to take a thing out of a larger quantity, to choose, pick out; to take away, to steal; to whore, to prostitute oneself; <i>kɛpt</i> choose! pt. a <i>kɛpi</i> ; n. <i>kāp</i> ; see <i>kābɔ</i>
<i>kātɔ</i> to bring, pe. a <i>kāt</i> ; see <i>kādɔ</i>	<i>kɛnɔ</i> to stroke, caress, fondle	<i>kɛr</i> rich; <i>ya fa jal kɛr</i> I am a rich man; <i>ya faɛ kɛ jal kɛr</i> I am not a rich man
<i>kātɔ</i> to step over, see <i>kādɔ</i>	<i>kɛnɔ-kɛnɛ</i> gourd, calabash	<i>kɛrɔ</i> to dig out; pe. <i>tyɛle wot</i> a <i>kyér</i> the foundation of the house is dug out
<i>kāwɔ-kāwɛ</i> beam for building a house	<i>kɛn</i> (from <i>kɛch</i>) place; time; reason; here, where, when, if; Nr. <i>kan</i>	<i>kɛt</i> alone, self; again; <i>yá kɛtá</i> I myself, I alone
<i>kāyɔ</i> address for a descendant of a king	<i>kɛn bɔl</i> itch, place where a gnat has stung, blister	<i>kɛt</i> rope, plait of hair
<i>káyɔ-kái</i> elder brother; see preceding		<i>kɛtɔ</i> to throw a spear, to spear, stab; to thrust; to fight; pt. a <i>kɛlɔ dān</i> he stabbed a man; a <i>kɛtɛ tɔn</i> he threw a
<i>kāyɔ</i> appetite, desire for meat		
<i>kɛch</i> hunger; <i>yá dà k.</i> I am hungry		

- spear; pe. *tɔ́n á kɛ́l*; n. *kɛ́tò*; see *kɛ́l*
kɛ́tò to dash, to shatter, to split; pt. a *kɛ́tɛ́*, n. *kɛ́tò*
kɛ́ú-kɛ́tɛ́ breast
kewɔ́ lení to give a war-signal
kɛ́wù edge, boundary
kɛ́y bɛ́dɔ́ a place for sitting down (from *kɛ́n*)
kɛ́y kwai pasture
kɛ́y nɛ́n sleeping place
kí fish-eagle
kí with, and; connecting words
kích bee
kídɛ́, kídí how? (Nu. *kir* manner)
kídɔ́ colour; *kíte tɔ́jɔ́* black colour
kífá in order that, on account of, because of
kífánò, kífónò why?
kímò to lean the head, to be thoughtful, to ponder, meditate; pt. *á kím*; see *kémɔ́*
kíndú thus, like that, just so
kiné thus; often introducing the direct speech
kínkin a fish
kírɔ́ to tremble, shiver, *dɛ́la kír* my skin shivered (Nu. *kerkere*)
kit-ktí stone, rock, hill, mountain (Nu. *kit*)
kíte colour; see *kídɔ́*
kítò to put, to place, a *kítí jam wɔ́t* he put the things into the hut
kò, kɛ́ short for *kɔ́bɔ́* to speak
kɔ́bɔ́ to take
kɔ́bɔ́ to say, to speak; pt. a *kɔ́p*; a *kɔ́ma kwɔ́p* he said a word; pe. a *kwɔ́p*
kɔ́ch-kúchí a small ax
kòdò to fasten, tie; to wrap, as a wire round the spear-handle; *k. bak* to make a fence, n. *kúddò*.
kòdɔ́ to blow, as an instrument; *k. mach* to blow the fire; pt. a *kòdɛ́ mach*; a *kòtí kán* he blew the trumpet
kòdɔ́-kòtí, kòtí seed
Kódòk the town of Kodok, near Fashoda
kògɔ́ to rent, hire (Nr. *kokh* to trade)
kògɔ́ to blossom
kòí breast of woman (a word used only in the royal court)
kòjò cold (Nr. *kɔ́ch'*)
kɔ́jɔ́ to separate [man *kó kál-kòtɛ́ kálí* unmarried
kòkɔ́ (kògɔ́?) fɛ́n to stick into the ground; pe. a *kwòk*
kó kòt be quiet! take care!
kól a month, about December
kɔ́lɔ́ to pull out, extract; pt. a *kɔ́la yaɛ́*; pe. a *kòl*; n. *kòl*
kòlɔ́ to drive, as cattle
kɔ́mɔ́ to be going to; syn. *kama*
kòn-gàk a month, about October
kɔ́nɔ́ to stimulate, affect, to excite desire; to be excited; *e kɔ́nɔ́ fyowa* it stimulates my heart, I want it; *yɛ́jɛ́ kɔ́nɔ́* he is excited; pt. a *kúní*, n. *òkòn*
kòng worm
kòndò-kòní a niggard
kòndɔ́ to help; *kòndɔ́ an* help me! pt. *á kòndɛ́ an* he helped him
kòndɔ́, kòndɔ́ to pour out; pt. a *kòndí fí* he poured the water on the ground
kòndɔ́ to dig; see *kwòndɔ́* (Nr. *kwòndɔ́*)
kòndɔ́ to blow; syn. *kòdɔ́*
kòrɔ́ to keep, preserve, to care for, to watch; pt. a *kòrà gí fɛ́n* he kept the thing; pe. a *kór*; n. *kòr*
kòrò cotton, see *kwòrɔ́*
kòtɔ́ to drive, see *kwòtɔ́*
kòt rain; *k. e mɔ́kɔ́* it is raining (Madi *ikodí*)
kòt trumpet; see *kòdɔ́*
kù-kúwí thief
kú not, prohibitive (Ba. *ako*)

kúchè not to know, to ignore; past form of *kujə*; generally this form is used, and almost always in passive; *kúchè yán* I do not know

kudə kōdə to pull out a thorn, pt. *a kpla k.*, pe. *a kpl*, n. *kpl* — see *kolo*
kudə to be quiet, silent; pt. *a kút*; *kudí* be quiet!
yí kú kút do not be silent! (Nu. *kite, huse*)
kujə not to know, to ignore, *kújá* I do not know (Nr. *kuy'*)

kulə to bow; *e kúlə wije* *pen* he bows his head, pt. *a kula w.*

kúmə to cover; pt. *a kuma dak kɪ fāgə* he covered the pot with a cover

kùn place; there, where; *yí kɔlɪ* (or *kɔla*) *kun* where did you come from? (Nu. *kuł*)

kun de chan west

kun to direction

kun dwōgə wən Níkan east ("the place from where returns the eye of N.", i. e. is the sun)

kun dwōgə wən wude north

kun dwōgə wən lwal south

kun dwōgə wən odən west

kúnə-dənə pig (*dənə* = Nubia)

kúnə-kúní a younger child, younger brother
kúnə mach to blow up the fire; see *kōdə*
kúddə-kúót tick; *k. ya yíte gwok* there are t. in the ear of the dog

kúddə to be swollen, bloated, as a dead body; pt. *a kúdt*; n. *kúddə*

kúdjə-kúdech a place with white sand in or near a river; mud for house-building

kúdnə to taste, to take first of the food; pt. *a kwōnə gin cham*, pe. *á kwōn*, n. *kwōdnə*

kúr a fine (imposed by the king or magistrate)

kūrə to watch, see *kōrə*

kūwājə address for a foreigner [descendant

kwá grandfather, ancestor; *kwach* fins of the fish, see *kwánə*

kwachə to beg, ask, pray, request; pt. *a kwacha dān*, pe. *a kwách* (Ba. *kwat, kwache*)

kwách-kwání leopard

kwāgə to embrace, to carry in the arms; pt. *a kwaka dān*; pe. *á kwák*; n. *kwák* (Di. *kwak*)

kwāgə to decompose, putrefy; pe. *rínə a kwák*

kwəl killed, butchered animal

kwālə to remain, n. *kwál*

kwālə to steal, pt. *a kwāla gin an*; pe. *a kwál* (Ndorobo *achor* thief)

kwānə chan watch, clock; from *kwānə* "to count", and *chan* "sun, time"

kwānə a stick for scratching the head (probably a plural form)

kwānə-kwānə solo-singer

kwānə to count, enumerate; read; pt. *á kwān*
kwānə-kwāch the fin of fish

kwānə to take (Di. *kwān*, Nr. *kan*)

kwānədn a bird, eats fish

kwānə to be the first in doing something; *e kwānə bēnə* he comes first

kwānə a very large red ant

kwānə to swim, pt. *á kwān*

kwa rɪt descendant of a king; from *kwārg* grandchild

kwārə-kwārɪ poles for making the house-roof

kwārə red

kwārg-kwār 1. grandfather, ancestor; 2. grandchild, descendant (Nr. *kwār* chief)

kwātq to steal; see *kwālq*
kwāyq 1. to herd cattle;
 pt. *á kwài*; *a kwaya*
ḡḡk; 2. to be well, to
 have slept well
kwāyq-kwāi grandfather,
 ancestor; see *kwā*
kwē some (Nr. *kwēi*)
kwēkḡ (*kwēḡkḡ*) to open
 the eyes; pt. *a kwēkḡ*
wanē he opened his
 eyes; pe. *wanā kwēk*
kwēle rīḡ the hair (of a
 king)
kwēn a kind of bread or
 pudding (Nr. *kwēn*)
kwēnq fingernail
kwēr: *jam kwēr* things
 belonging to the com-
 munity or the magi-
 strate, or the king, or
 which are reserved for
 religious purposes; also
 part of the dowry
kwēr poles for the thatch
kwērḡ-kwērḡ hoe
kwētq to steal; pt. *a kwētḡ*
 he stole, *a kwētā* (or
kwētḡ) *ḡēan* he stole a
 cow; see *kwālq*
kwētḡ-kwētḡ dung-hill; cow-
 dung piled up
kwēyq wound
kwi some; see *kwē*
kwodq to drive, to herd
kwōḡḡ-kōḡ thorns, sticks,
 poles for house-build-
 ing
kwōḡḡ mach to make a

fire; see *kōḡḡ* and
kwōḡḡ
kwōḡḡ to fart, to ease
 oneself; pt. *a kwōḡḡ*; *yḡ*
rē kwōḡḡ? n. *kwōḡḡ* (Nr.
kwōḡḡ, kōḡḡ)
kwogq to sweat
kwōḡḡ to take; pt. *a kwoka*
yaḡ, pe. *a kwōk*, n. *kōnḡ*
kwōḡḡ to sew together, to
 tie by sewing or bind-
 ing; to stretch a skin
 on a drum; pt. *a kwōchā*
lāu, pe. *a kwōch*, n.
kwok sweat [*kūḡḡ*]
kwōm-kōm back; on, upon
kwōm-kūḡmḡ board, chair,
 table
kwōmḡ to carry on the
 hip; p. *a kwōma nāl fēn*
kwōmḡ to limp, lame,
 hobble; pt. *a kwōmḡ*;
 n. *kwōmḡ*
kwōn flour
kwōnḡ to be sulky, cap-
 ricious, moody, to re-
 fuse eating
kwōnḡ yīḡ the place behind
 the ear
kwōnḡ to bury, pt. *a kwōnā*
ḡān; pe. *a kwōn* (Nr.
kwōn)
kwōnḡ to help (Di. *kon*)
kwōnḡ-kwōnḡ history, report
kwōnḡ kwōḡḡ fingernail
kwōnḡ to begin, pt. *a*
kwōnḡ
kwōp talking, talk, speech,
 word; matter, affair

kwor debts, fine; see *kyr*
kwōrḡ-kōr cotton, thread
 (Masai *karash* cotton
 cloth)
kwōrḡ: *mach kw.* lamp,
 torch; see *kwōrḡ* cotton
kwōrḡ to winnow, to clean
 the corn by winnowing,
 pt. *a kwōra byél*, pe. *a*
kwōr, n. *kūḡḡ*
kwōt-kōt shield
kwōtḡ to drive, lead; pt.
a kwōtḡ ḡḡk, or: *a kwōla*
ḡḡk he drove the cattle,
 pe. *ḡḡk a kōl*, n. *kōl*
kwōtḡ to blow (wind), pt.
yōmḡ a kwōtḡ, or: *a*
kwōtḡ the wind blew;
 pe. *a kōl yḡ yōmḡ* he
 was driven by the wind;
 see *kwōrḡ* to winnow,
 and *kwōtḡ* to drive
kwōtḡ-kwōtḡ farting
kyḡḡ border, as between
 fields, see *kēwū*
kyawq to row a boat; pt.
a kyau; n. *kēb*
kyēch right hand, on the
 right hand
kyēḡḡ byél to roast dura
kyēḡḡ to refuse; pt. *á kyēt*
 he refused, *a kyēḡḡ kēḡḡ*
 he refused to go, n.
kīḡḡḡ, kyēr; a refuse is
 often expressed by
 clicking of the tongue
 (Ga. *kwero*)
kyēḡḡ to cackle (fowls),
 pt. *a kyēk*

<i>kyél</i> together; <i>gé kəḡə</i>	<i>kyèn-kyéní</i> , or <i>kyén</i> horse	<i>kyerq wot</i> to mark out
<i>kyél</i> they are going	(Madi <i>kainō</i> donkey,	the (circular) funda-
together; from <i>akyel</i>	Abokaya <i>kāner</i> donkey)	mental lines of a house;
<i>kyélq-kyél</i> fence (?)	<i>kyer</i> the water of two	a <i>kyèrà</i> , or: <i>kyèrì kal</i>
<i>kyélq-kyél</i> star	uniting rivers	he marked the circle
<i>kyēnq</i> to squat, cower	<i>kyerq</i> to leak, trickle,	of a fence; pe. a <i>kyér</i> ,
(lifting one knee higher	drizzle, bleed; <i>rēmō k.</i>	n. <i>kyèrò</i>
than the other)	the blood is trickling;	<i>kyèḡ-kyèḡ</i> 1. a fish, 2. the
<i>kyēnq yīḡ</i> to listen, pay	<i>rea kyēr</i> I am bleed-	space between the cut-
attention; pt. a <i>kyēna y.</i>	ing; pt. a <i>kyèr</i>	out teeth

L.

<i>lābò</i> mud, clay; <i>l. ya yě</i>	<i>lānò-lānì</i> , <i>lānì</i> the nabag-	n. <i>lébò</i>
there is mud on the	tree	<i>lédq</i> to shave; <i>e l. tīga</i>
road	<i>lānq wār</i> to spend the	he shaves my beard;
<i>lābò</i> people	night waking; a <i>lāna</i>	see <i>lyel</i>
<i>lāch</i> urine (Turkana <i>alot</i> ,	<i>wār</i> ; n. <i>lāne wār</i>	<i>lédq</i> , also <i>līdq</i> to see, pt.
Masai <i>galak</i>)	<i>lānq</i> to be loose, to be	a <i>līḡa ḡāḡ</i> , or: a <i>lēḡa</i>
<i>lāch</i> broad, wide	not strong, durable, to	<i>ḡ.</i> , pe. a <i>lēḡ</i>
<i>lāchq</i> to be broad, wide	rend easily	<i>lējò-lék</i> tooth; <i>lèk lyech</i>
<i>lāḡq</i> to inherit; pt. a <i>lākà</i>	<i>lāu-lānì</i> skin, cloth; <i>lāné</i>	ivory (Nr. <i>lēch</i> , Nandi
<i>jam</i> ; pe. a <i>lāk</i> ; n. <i>lāk</i>	<i>ḡāḡ</i> cloth of man (Bo.	<i>kelek</i> , Ndorobi <i>kelek</i> ,
(Nr. <i>lakh</i>)	<i>lao</i> , Ba. <i>labo</i> , Turkana	Masai <i>ala</i> , Somali <i>ilik</i>)
<i>lāḡq</i> to dream; n. <i>lākḡ</i>	<i>elau</i> , Karamojo <i>elou</i>)	<i>lèk dēn</i> a kind of white
(Nr. <i>lakh</i>)	<i>lāu</i> spittle	dura [see <i>lāḡq</i>
<i>lāḡq</i> magistrate, authori-	<i>lāu</i> far away	<i>lèkq</i> to dream, pt. <i>á lèk</i> ;
ty, community	<i>lāwè-lāwí</i> oar of boats	<i>lélq-lél</i> flint-stone (Di.
<i>lāi-lāi</i> game	<i>lāwó-lān</i> , also <i>lānì</i> skin,	<i>alēl</i> , Ba. <i>lēl</i>)
<i>lāi yino</i> to be lost, to die	cloth, syn. <i>lāu</i>	<i>lélq</i> to be smooth, even,
(said of men only)	<i>lāwó</i> to be far away; pt.	pretty, nice, good, pt.
<i>lāḡq</i> to piss	a <i>lāwí</i>	a <i>lél</i> , n. <i>lélq</i>
<i>lākḡ-lāk</i> dream	<i>lāyḡ</i> : <i>wijē l.</i> he is ashām-	<i>lén</i> war, army, danger;
<i>lāl</i> a month, about August	ed; pt. <i>w. á lāi</i> ; n. <i>lāi</i>	<i>lén a tīn</i> an army was
<i>lāmō</i> to pray to God, to	<i>wich</i>	raised, a war arose;
worship; pt. <i>á lām</i> ; <i>á</i>	<i>lébò</i> to lie in wait for; pt.	<i>nīng da l.</i> "his eye
<i>lāmà jwōk</i> ; pe. <i>á lām</i>	<i>á lēpà ḡāḡ</i> , pe. <i>á lēp</i> ,	has war": he is angry

lɛŋɔ to become or feel hot; see *lɛt*

lɛŋɔ to throw; pt. *a lɛŋa tuk*, or: *a lɛŋi tuk* he threw a stone; pe. *tuk á lɛŋi*

lɛp-lɛp tongue (Di. *lyɛp*)
lɛpɔ 1. the junction between wall and roof,
2. = *lɛbɔ* mud

lɛpɔ rɛk to crawl, creep, go stealthily

lɛt, also *lɛt* (to be) hot, sore, *nina l.* my eye is sore; *fɛn lɛt* it is hot; *rea lɛt* I feel tired, unwell, feverish, am lazy (Nr. *lɛt*)

lɛu the hot season, January-February

lɛu-lɛwɪ (sing. also *lɛu*) a small lizard (Di. *aleu*)

lɛwɔ wiy wɔt to make the upper edge of the roof even, smooth

lɛbɔ to be cool, cold; pt. *a lɛmɪ*; n. *lɛbɔ* (Ba. *lɛbi wet*)

lɛbɔ to steal upon, to come stealthily upon; pt. *a lɛpa nu*, pe. *a lɛp*, n. *lɛbɔ*; see *lɛpɔ*

lɛdɔ to see; see *lɛdɔ*

lɛŋɔ to hear; pt. *yá lɛŋ* I heard; *a lɛŋa kwɔp*, or *lɛŋi kwɔp*; pe. *á lɛŋ* (Nr. *lɛŋ*)

Hù Rù (to be) destitute, bereft, without cattle

(Nr. *liu* to die)

lɛch-lɔjɔ black; *tyɛŋi lɔjɔ* black people; *bwɔŋ l.* black Arabs

lɔdɔ to wade in water; pt. *a lwɔt*; pe. *pi a lwɔt*

lɔgɔ to become, pt. *a lɔka d̄āŋ* it became a man

lɔgɔ (lɔkɔ) to follow; *e l. bāŋ gɔŋ* he follows after him; pt. *a lɔk b. g.*, n. *lɔgɔ*

lɔgɔ (lɔkɔ) to answer, to interpret; pt. *a lɔkɪ kwɔp*, *a lɔkà kwɔp*; pe. *kwɔp á lɔk*; n. *lɔgɔ*

lɔgɔ to reconcile, compensate

lɔgɔ to wash, pt. *a lɔgi t̄au*, *a lwɔka t̄au*, pt. *a lwɔk* [ing dura

lɔi-lɔi a fan used for sift-
lɔjɔ to be black

lɔkɔ this side (Di. *loni*)

lɔl deep

lɔŋ sticks

lɔŋɔ (lɔŋɔ) to do a thing later, after somebody else, to follow one in doing something, pt. *a lɔŋa b̄ɛŋ* he came later, after him; n. *lɔŋɔ*

lɔŋɔ to pull out, pluck, as feathers, hair; to loosen; to get off (clothes); pt. *a lɔŋà gyɛŋo*, pe. *a lɔŋi* (Nr. *loni*)

lɔŋi àn this side, *lɔŋie ch̄iné* that side; see *lɔkɔ*

lɔt-lɔt club

lɔyɔ to run away, flee; pt. *a lɔyi*, n. *lɔyɔ*

lugɔ to come after somebody, to follow; *e lugɔ b̄āŋ gɛŋ* he follows him; pt. *a luk b̄āŋ gɛŋ*, *a luka d̄āŋ*; pe. *á luk*; n. *lɔgɔ*; see *lɔŋɔ*

lɔgɔ to turn, to be turned towards; *a lɔgɪ lɔgɪ* he turned (himself), he turned round; *n̄ājɛ é lɔgɛ* he turned his back; n. *lɔk*; see *lɔgɔ*

lɔmɔ-lɔm grass

lɔŋɔ to turn (down), to be turned (down), *alilit e lɔŋɔ fɛŋ* the bath hangs upside down, pt. *á lɔŋ*; n. *lɔŋɔ*, see *lɔgɔ*

lɔŋbɔ to be in company, to converse with a person, to have intercourse with, to deal with; pt. *gɛ luɔpa rei gɛŋ* they conversed with each other; *a luɔbi* he c.; *a luɔp*

luɔŋi gwók the blossom of the dura

luɔ to fall into (?)

lɔyɪ-lɔyɪ pond, small lake
lwák-lwɔk cow-house (Di. *lwak*, Nr. *lwak*)

lwak people

<i>lwàlì</i> the general name for red dura (probably a plural form)	<i>lwōgɔ</i> to exchange	<i>lwóp-lwóbì</i> company; see <i>lúḡbò</i>
<i>lwānɔ</i> to be or have become poor, destitute, bereft	<i>lwogɔ</i> to accompany; espec. to acc. a guest a short way; a <i>lwoka ɛn</i> ; see <i>lōgɔ</i>	<i>lwotɔ</i> to wade in water; pt. a <i>lwòtì</i> , n. <i>lwòtò</i> ; see <i>lōdɔ</i>
<i>lwànɔ-lwān</i> fly (Di. <i>lwān</i> , Nr. <i>lwān</i> , Ba. <i>alounio</i>)	<i>lwōgɔ</i> to wash (oneself or something); a <i>lwokì rɛ</i> he washed himself; a <i>lwoka ḡān</i> he washed a man; pe. a <i>lwók</i> , n. <i>lúḡḡ</i> ; see <i>lōgɔ</i> (Teso <i>ake-longo</i>)	<i>lyawɔ</i> to spy, to lie in wait for
<i>lwèdò-lwèṭ</i> finger; l. <i>tyzlo</i> toe; <i>lwɛn duon</i> thumb, <i>lwɛn tɛn</i> little finger	<i>lwól-lḡt</i> a gourd, pumpkin, calabash	<i>lyèch-lìèch</i> elephant
<i>lwèni</i> worthless, insipid, cheap, simple; see <i>lwānɔ</i> and <i>lwɛnɔ</i>	<i>lwonɔ</i> scrotocoele	<i>lyɛfɔ</i> to want something but being ashamed of asking for it
<i>lwɛnɔ</i> to be insipid, tasteless, worthless, cheap, simple, senseless	<i>lwon gwok</i> "molar tooth of the dog": the blossom (or the sprout?) of the dura	<i>lyek</i> a place where the grass is burned
<i>lwɛnɔ</i> to be soft		<i>lyzlo</i> to burn, to flame; pt. a <i>lyél</i> , n. <i>lyél</i>
<i>lwíjɔ</i> (<i>lwíjɔ</i>) to whistle		<i>lyālo</i> to shave; pe. a <i>lyél</i> ; see <i>lōdɔ</i> and preceding
		<i>lyɛnɔ</i> cooked butter

M.

<i>má</i> because, for; whether	<i>māgɔ</i> to catch, to get hold of, to seize, to hold fast; pt. a <i>maka ḡān</i> ; a <i>maki ḡān</i> ; pe. a <i>mák</i>	God); pt. a <i>māla jwɔk</i> , pe. <i>jwɔk</i> a <i>māl</i>
<i>má</i> which, who, rel. (Nu. <i>ma</i> , <i>man</i>)	<i>mājɔ</i> to spread out in the sunshine; pt. a <i>māchà lāu</i> , a <i>māchà lāu</i> , pe. a <i>māch</i>	<i>mālḡ-mél</i> , <i>māl</i> bell
<i>mā-mɛk</i> aunt, sister of the mother	<i>māl</i> , or <i>māl</i> , often short <i>māl</i> heaven, the upper region, surface; above, on, onward, forward, at the head	<i>mālɔ</i> to roast, broil; pt. a <i>mālà rīnɔ</i> , pe. a <i>māl</i>
<i>māch</i> fire (Nandi <i>māt</i> , Kamasia <i>māt</i> , Ndorobo <i>māt</i> , Suk <i>mā</i>)	<i>mālɔ</i> to adore, to pray, to offer thanks (to	<i>mān</i> , <i>wòmān</i> women
<i>madíró</i> (ar.) Mudir, Governor		<i>mānḡ-mān</i> testicles; <i>mānḡ ḡān</i>
<i>māḡḡ</i> a certain dance; first part of a dance		<i>mānḡ nam</i> junction of two rivers
<i>māḡḡ</i> to drink; pt. a <i>māḡ</i> , a <i>māḡá pi</i> , pe. <i>pi</i> a <i>māḡ</i> (Teso <i>akai-mata</i>)		<i>mānɔ</i> to hate, detest, to be inimicous, to wage war against; to forbid, prohibit; pt. a <i>māni</i> , n. <i>mānḡ</i>

mānq to capture, to besiege; pt. *a māna pach*; pe. *a mān*; n. *mānò*
māò fat, oil, see *mau*
mār green; *nini mar kifa nyen* your eye is green on account of money: you are greedy after money
mār, also *mā* because, because of, on account of
mār a silver pot which plays a rôle in the history of the Shilluks; it does not exist now
mārò to love; pt. *a māri jal eni*; pe. *a mār*; n. *māddò*
mārò to thunder; pt. *mal a māri* the heaven thundered, it th.; n. *mārò*
māx slow, slowly; also a form for excusing oneself or of asking attention or precaution: take care! excuse me!
māx-māx female
māx-māx friend; *māda* my fr. (Di. *mat*, Nr. *māx*)
māxò to greet, salute; pt. *a māxi en*, *a māxa en* he saluted him; n. *māxò*, or *māx* (Di. *mat*, Teso *akai - mala*, Somali *mōd*)
māxòpò small, little, a little

māu fat, oil, m. *dean* butter, m. *kich* honey, m. *chògò* marrow
may-kwòr candle (from *kwòrò* cotton)
māyò-mài the mother's sister, aunt
māyò to fish, to catch fish
māyò mother?
me property; forms possessive pronouns; *mē* *təro* common property of the people
mēdò to increase, augment, add; *met nyen* give more money
mēdò, also *mēdò* to be sweet, flavorful, savoury; agreeable, joyful (Nr. *mēth* to taste)
mejo, *mejo* to shut up, shut in, to hide, to close; pt. *a mecha nini* he shut the eye; pe. *a méch*; n. *méch*
mējò to make straight, even, to pull, drag, tear; to adjust by pulling, tearing; pt. *a mēchà yaɬ*, *a mēch*; pe. *a mēch*; n. *mēch*
mēkò-mēkò some, some other, someone, somebody else, *jal m.* some man, another man
mēn his mother (from *mi en*)
mēn, *mēn* which, the one who, whose

mēnq to put into, to stick into, to press into; pt. *a mēnà yaɬ fən* he stuck the tree into the ground; pe. *a mēn*
mēnq to twist; pt. *a myen*; *a myena wenq* he twisted his beard; pe. *a myēn*
mēnò the one who, syn *mēn*
mēnò-mēnì heart
mēnò hind part of the head
mēnq to be pretty, beautiful; *bəl è m.* the face is pretty
mēnq to be deaf; pt. *a mēn* (Nr. *mēn*)
mēr a kind of white dura
mēri charcoal
mēro to be reconciled, to reconcile; pt. *ge mēr*; n. *mērò*
met sweet
mēt-mēt big hair-dress of the men
mēt ótwón crest of the cock
mì mother; *mìd* my mother
mìnq to be pleased; *chunq m.* he is pleased, satisfied; n. *mìnò*
mínò (*mínno?*): *mal a mìnì*, *kot é mìnò* a heavy rain-shower is coming, it is going to rain heavily, it is getting dark; n. *mìnò*

mìn deaf, deafness; see *mēnq* (Nr. *mēn*)
mìd mother, see *mī*
mīd to hold fast, to keep, *chyeñe tēk kī mīte nyen* his hands are tight in holding fast money: he is close
mōd to cohabit; pt. *á mōt*; *á mōta dāchq*; pe. *a mōt*, n. *mōt*
mōd to break (?), pe. *mōt*
mōd dark; *fen fā m.* it is dark; see *mūd*
mōg any food prepared of dura, dura-beer; *m. māt* beer, *m. búr* flour, *m. gin cham* bread, pudding, *mōn a wach* dough (Di. *mōu*)
mōg to crumble off, as the bank of a river; to glide into; pt. *a mōk*, n. *mōg*
mōj to boast of, to be proud of
mōj to give; see *mūj*
mók these, these ones, see *mēk* (Nr. *mōk*) [fish
mēk-mwōk the dog-head
mók dēn truth, true, verily,
mók = pl. of *mēk*, *dōn* pl. of *duon*
mōk pl. of *mēk*

mōk (sometimes *māk*) to rain, to drizzle, drop; *kēt é mōk* it is raining, *kēt á mōk* it rained
mól, *mwól* morning
mōl to flow
mōl to come early; pt. *a mól bēn* he came early, n. *mōl*
mōn to swallow; pt. *a mōna gin cham*; pe. *a mōn*
mōr red ant (Nr. *mwor* *mwor*)
mōt adultery, see *mōd*
mōt to pick out, to gather, to pluck; pt. *dāchq mōta abwok*, pe. *a mōt*
mōtē, *mōtē* first, at first
mōt sterility (of the soil)
mōtál (foreign word?) onion
mōt to hold fast; pt. *a mōt*, pe. *a mōta yat*, n. *mōt*
mùch island
mud to drown, to be drowned
mūd darkness; *m. e. bēn* d. is coming; *fen bá m.* it is dark, *fen fāt* m. it is not dark (Bo. *mul*) [witchery
mùg disease caused by

mūj to give, a *mūcha nyen* (Nr. *moch*)
mye beer, see *mōg*
mūl to creep, crawl (Di. *mōl*, Nr. *mwāl*)
mūl to plaster with mud, to wall, to wall up
mūl to tame, to be tame, *a mūl kī fāch* it was used to the house, it was tame
mūmo to be perplexed, confused; pt. *wija mūm* I am perplexed (Nu. *mumur* deaf)
mūt neck; *mune dān* neck of man
mwōj to be stingy (?)
mwōj to explode; pt. *a mwōch*, n. *mwōj*, *mwōche toch* the explosion of the gun
mwól, *mól* morning, *fen fā m.* it is morning
mwōn to plaster with mud, to wall; *a mwōna rār* (Nr. *mun* mud)
mwōn scutiform cartilage
mwōn to whisper
myer pl. of *pach* village
myer to be worth, to deserve, to be becoming; pt. *a myēr*, n. *myēr*

N.

No word begins with n

N.

ná (also *nà*) as, like, *ná éni* like him
nāgɔ to kill, to hurt, to put out, extinguish; to break; *e nāgɔ tɔbɔ fɛn* he throws the dish on the ground; pt. *a nɛka dān*, pe. *a nɛk*, n. *nāgɔ*; *yi nāgɔ wun adi* how many years have you killed: how old are you? (Nr. *nakh*)
nám-námɪ river
námɪ as, like, just as
nānɔ to lick; pt. *a nán*, n. *nán*
nau thus, without anything, without clothes, naked; *e chāɔ nau* he walks naked (Nr. *nɔ*)

nāyɔ, nēyɔ uncle, *nēyá* my uncle
né thus, as, just as, like *né jal éni* as this man (Nr. *éné* thus)
nɛbɔ to be wet; pt. *a nɛp*, n. *nɛbɔ*
nɛnɔ to look; *a nɛnà mal* he looked up; pe. *a nɛn*, n. *nɛn*, n. *yɔ* to see a way, to hope
nɛnɔ to wait
nɛnɔ to live, *a nɛn*
nɛnɔ to sleep, *é nɛnɔ* he is asleep; pt. *a nɛn*; *yí nɛn* did you sleep (well)?
nɛyá thus
ndí right! all-right! very will!
nimo to cover, to shade

nínɔ to sleep; p. *a nɛn*, n. *nɛn*; see *nɛnɔ*
nínɔ to move, to shake, be moved by the wind
nɔk, nɔk (to be) little; a little
nɔkɔ to recover, to heal; pt. *a nɔkɪ*, n. *nɔkɔ*
nōnɔ to be or become little, to diminish; pt. *a nōn*, n. *nūnɔ*; see *nɔk*
nūmɔ to lick, to kiss; n. *nūmɔ* [exists
nút, nút there is, there
nútí not yet, not
nwajɔ mɔl to breakfast; pt. *a nwach kɪ mɔl*
nwānɔ to aim at
Nwār The Nuer-country or people

N̄.

nà-nwɔlɪ child, young one, seed, egg; *ná* is also used in expressing a diminutive form; in these cases it is frequently pronounced *nɛ* or even *ne*
nà bān slave, servant, person belonging to somebody; also "wife".

nà bɔn a white cow
ná chólɔ a kind of red dura
ná dɪn a cow with small brown and black spots
ná dāi chuqu a whore
nàdát bottle (ar?); see *aɔaɔ*
nāɔɛi fɛnidwai a kind of red dura
nà-fégyɛnɔ a kind of red

dura
ná fɛlwɔt a kind of red dura
ná gɪn fɛn baby
ná gól-tyɛn gól 1. wife, people belonging to the family; 2. used in addressing a higher person, as a chief
ná (nɛ-) rɔlɔ an axe

nà-jāgò child of a chief
ná ják a cow with a fallow head, small brown spots on the back, the rest being white
na jók a cow: head black, small black spots on the back, the rest white — same as *na ják*?
nákáí-níkáí niece, nephew
na kē a cow: sides black, belly and back white
na kīnò a kind of red dura
nākò to struggle, wrestle, fight; pt. *á nāk*, n. *nākò*
nà-kòrò cotton-seed
nà kwách a cow, speckled black white
ná kwán rī loose woman
nal, also *nel-nan* boy
nal dúón-nan dōnò young man, youth
na lēn-nwól lín a small drum
na let a brown or grey cow
nāli-nālī python
namāyò brother
namio-nemēk sister
nāmò to chew (Bo. *na*)
na mūdwoēlò a bird; syn. *okōge nam*
nàn, also *nàn-nwól* girl, daughter (Di. *nan*)
nan fēn small girl
nan nwóm bride
nan kāyò elder sister
nane dāchq, sometimes *nan a dāchq* girl

na nan young crocodile
nàn-nānī crocodile (Karamojo *agi-nan* croc., Elgumi *ati-nan* croc., Masai *ki-nan* croc., Lendu *na* hippo
na omà tīr a large duck
na pyēn-nwól pyēnī a small hide or skin
nariḡ child of a king, prince
nārò lām to cut, mow grass
nārò gums
nārḡjò-rōch calf
nau hair on the genitals
nau-nāwī cat (Di. *anāo*, Nr. *nau*, *nau*, Masai *nau* cat, Lendu *nau* hyena)
na waḡ young bullock
na wūmētīr a bird
nayaḡ a small tree, shrub, bush
nà yóm ābwòk a kind of red dura
nè = *nà* child, young, little
nek posterity, pl. of preceding
nēkāyó elder brother
nemei sister
nēmēk a kind of white dura
nemia-nemēk brother
nemiāu sister
nemiē tyēn gəl sister-in-law [striped
ne nan a cow, white-red

nēn, *nīn* eyes; see *wān*
nēnō pēn to make a deep hole into the ground
ne tēnō black cow
nēwō female cousin
nē yóm a cow: head white, body black or bay
nē to use to; expresses the habitual form of the verb
nēdō to milk; pt. *a nēḡ*
nēḡ a month, about November
Nīkānō the ancestor of the Shilluk nation
nīm genitals of woman
nīm face, in front of, facing (Nr. *nyam*)
nīmō-nīm sesamum (Di. *num*, Teso *ika-numu*)
nīn, also *nīn* name, *nīnī* *āmēn* which is your name?
nīn eyes; see *wān*
nīn small part, atom; *n. yaḡ a fāḡ wān* a chip of wood fell into my
nīne chū joint [eye
nīdō to bear young ones; pt. *á nīdī*, n. *nīwōdō*; see *nwōlō*
nōdō to show, see *nūdō*
nōḡḡ to be soft; syn. *lwōnō*
nōḡḡlō-nēwūlī an axe; see *naḡolō*
nōjō byēl to cook dura
nōmō to marry; pt. *a nōmī dāchq*; a *nōma dāchq*; pe. *a nwóm*

n̄n̄n̄ to pound, crush; *e*
n̄n̄n̄ l̄b̄b̄ he pounds,
 kneads the mud; pt.
a n̄n̄n̄i l̄, pe. *a n̄n̄n̄*, n.
n̄n̄n̄
n̄n̄n̄ to scatter, to tread
 on; pt. *a n̄n̄na kw̄t̄*;
 pe. *a n̄n̄n̄*; n. *n̄n̄n̄*;
 same as the preceding
n̄n̄n̄ see *n̄n̄n̄*
n̄n̄n̄n̄n̄ some time, some
 days ago, the other
 day
n̄n̄d̄ to show; pt. *a n̄n̄d̄*
w̄t̄ he showed the
 house; pe. *a n̄n̄d̄*; n.
n̄n̄d̄
n̄n̄n̄ to rub (as a wall,
 to make it smooth);
 pt. *a n̄n̄n̄i w̄t̄*; pe. *w̄t̄*
a n̄n̄n̄
n̄n̄d̄ḡd̄, *n̄n̄d̄ḡd̄-n̄n̄d̄k* louse
n̄n̄w̄ḡd̄ to take part (in a

meal), to agree, con-
 sent, to be of one opi-
 nion; pt. *a n̄w̄d̄k̄a gin*
cham; n. *n̄w̄d̄k̄*, *w̄d̄*
n̄w̄d̄ka kw̄p̄ we were
 of one opinion
n̄w̄āl̄ to touch; pt. *a*
n̄w̄āl̄a kw̄m̄ḡ; *a n̄w̄at̄i*
kw̄m̄ḡ, n. *n̄w̄at̄ḡ*; see
n̄w̄at̄ḡ
n̄wan̄-n̄wan̄i bracelet of
 metal, iron
n̄wan̄ḡ to be able, clever,
 to be able to work
 with both hands, the
 left and the right, alike
n̄w̄at̄ḡ to touch; pt. *a*
n̄w̄at̄i gin an, *a n̄w̄āl̄*
gin an, n. *n̄w̄at̄ḡ*; see
n̄w̄āl̄
n̄waȳḡ to doze
n̄w̄ēl̄ḡ-n̄w̄ēl̄i earth-worm
n̄w̄ēn̄ḡ to walk around

n̄waȳḡ to rain a little, to
 drizzle; *k̄t̄ e n̄waȳḡ*
n̄w̄ḡb̄ḡ to knead, as mud,
 dough, to mix with
 water; pt. *a n̄w̄ḡpa*
l̄b̄b̄ḡ; pe. *a n̄w̄ōp̄*; n.
n̄ūb̄b̄ḡ
n̄w̄ḡd̄ḡ to be weak; pt. *a*
n̄w̄ōn̄
n̄w̄ōl̄i young ones, chil-
 dren, seed, *n̄w̄ōl̄e j̄w̄ōk̄*
 twin-children
n̄w̄ōl̄ḡ to bear young or
 fruit; pt. *a n̄w̄ōl̄*
n̄w̄ōm̄ḡ to marry; pt. *a*
n̄w̄ōma en; pe. *a n̄w̄ōm̄*;
 n. *n̄w̄ōm̄*; see *n̄ōm̄ḡ*
 (Bo. *n̄o*)
n̄w̄ōn̄ḡ to crouch, squat,
 cower; pt. *a n̄w̄ōn̄*
n̄w̄ōt̄ weak; see *n̄w̄ōd̄ḡ*
n̄w̄ōt̄ḡ to show; see *n̄ūd̄ḡ*

N.

n̄āch back, behind, back-
 ward; *ya ch̄āta n̄āj̄a* I
 went backward
n̄āch̄ḡ to take leave, to
 ask for permission to
 go; pt. *a n̄ācha d̄āp̄*;
 pe. *a n̄āch̄*; n. *n̄āch̄*
 (*n̄āch̄*)
n̄ād̄ḡ to cut, to butcher;
a n̄āt̄ (n̄āt̄); pe. *a n̄āt̄*,
 or: *a n̄āl̄*; see *n̄āl̄ḡ*

n̄ād̄ḡ to rely on, to trust;
 pt. *a n̄āt̄i en*
n̄āj̄ḡ to know; almost ex-
 clusively used in pas-
 sive: *a n̄āch̄ē ȳān̄*; also:
a n̄āch̄ē ȳān̄ I know
 him; n. *n̄āj̄ḡ*
n̄āl̄ḡ to butcher; pt. *a*
n̄āl̄a d̄eān̄, pe. *a n̄āl̄*,
 n. *n̄āl̄*; see *n̄ād̄ḡ*
n̄ām̄ḡ to yawn; pt. *a n̄ām̄*;

n. *n̄ām̄ḡ* (Nr. *n̄ām̄*)
n̄ān̄, n̄āne, from n̄āte "man,
 person" often occurs
 in compositions, in
 plural generally *tyēn̄*
 "people" is used
n̄āne ch̄w̄ḡr blind person
n̄āne d̄āch̄ḡ, also *n̄ān̄ a*
d̄āch̄ḡ woman
n̄ān̄ d̄w̄ār hunter
n̄ān̄ k̄ōk̄ a hired person

n̄an k̄ɔr guardian
n̄an kwàì shepherd
n̄an kwal thief
n̄an l̄ɔ̀d̄ barber
n̄an l̄ɔ̀j̄ black man
n̄an l̄ɔ̀k kwɔ̀p interpreter
n̄an mán̄ n̄d̄l̄ eunuch
n̄an m̄ár beloved one, friend
n̄an m̄drách a bad person
n̄an m̄en enemy; from *m̄ān̄*
n̄an m̄l̄ apprentice
n̄an n̄wom bridegroom
n̄an n̄ár boaster
n̄ān̄ to be perplexed, astonished; pt. *a n̄ān̄*
n̄ār̄ (also *n̄ār̄*) to gnarl, growl; to bluster, boast, brag; *a n̄ár*, or: *a n̄ār̄*; n. *n̄ār̄*
n̄át a cow with horns cut off
n̄àt̄ - t̄ȳn̄ man, person (Nr. *n̄āk*, Ba. *n̄ot̄*)
n̄ate b̄āp̄ beggar
n̄ate bud̄ a lying, a sick person
n̄ate f̄ach inhabitant, citizen
n̄ate f̄wòñ teacher
n̄ate gwòk workman
n̄ate j̄wān̄ kwɔ̀f one who is hasty, rash in his words, an arrogant person
n̄ate j̄wòk 1. a "man of God"; 2. a sick person
n̄ate k̄er rich person

n̄ate k̄u thief
n̄ate kwàch̄ beggar
n̄ate kwɔ̀ȳ herdsman
n̄ate l̄en̄ one who beats the small drum
n̄ate m̄ot̄ a lewd person
n̄ate n̄ek murderer
n̄ate n̄al butcher
n̄ate n̄ēn̄ an unconscious, a swooning person
n̄ate r̄ep̄ kwɔ̀p mediator, conciliator
n̄ate t̄ɔ̀l cook
n̄at̄ w̄ēl̄ traveller, stranger
n̄at̄ ȳá f̄ k̄í m̄ān̄ one who seeks intercourse with women, lewd person
n̄ate ȳát an abuser
n̄ate ȳiḡ helper
n̄āȳ a kind of red dura
n̄ē yes
n̄əw̄ to trade, to buy, sell; pt. *a n̄əw̄*, *a n̄əw̄* bȳl̄
n̄ēd̄ - n̄ēt̄, *n̄ēt̄* rib; see the following
n̄ēd̄ - n̄ēt̄ a hoe, made out of bones, now seldom
n̄ēḡ to bleed a person
n̄ēj̄ a mark
n̄ēj̄ to recognise, see *n̄āj̄*
n̄l̄ to roll; pt. *ḡé n̄l̄á* *nam* they rolled into the river; n. *n̄l̄*
n̄m̄ to cut off, take off; pt. *a n̄ēma ȳī*; pe. *a n̄ēm̄*; n. *n̄ēm̄*
n̄n̄ to be unconscious,

to swoon; pt. *a n̄ēn̄* n. *n̄ēn̄*
n̄ēn̄ to tan, to prepare a skin by tanning
n̄ēn̄ (to be) much, many (Nr. *n̄ēn̄*)
n̄ēr - n̄ēr the white-ear cob
n̄ēr̄ to let the milk down (said of a cow); pt. *a n̄ēr̄*; see *n̄yēd̄*
n̄ēt̄ brain
n̄ēt̄ to laugh; pt. *a n̄ēt̄*; pe. *a n̄ēt̄*; n. *n̄yēd̄*
n̄ē alright! well!
n̄ob̄ to hang up
n̄od̄ to cut; pt. *a n̄ol̄*, *a n̄ol̄*, *a n̄ola (n̄ota) ȳá*; pe. *a n̄ol̄*, or: *a n̄ol̄* (Nr. *n̄ol̄*)
n̄oḡ to vomit, pt. *ȳá n̄ok̄* (Nr. *n̄ok̄*)
n̄ol̄ a lame person, a cripple; from *n̄od̄*
n̄ol̄ - n̄l̄ a large water-snake
n̄ol̄ to cut; see *n̄od̄*
n̄ol̄ to avoid; the same as *n̄ol̄*, *n̄od̄* to cut?
n̄ēn̄ the rectum; *n̄ēn̄ pȳl̄* an invective, injurious word
n̄ēr̄ - n̄ēr̄, also *n̄ēr̄* bean (Nr. *n̄ēr̄*)
n̄ēt̄ cripple; from *n̄od̄*, see *n̄ol̄*
n̄ot̄ to spit; pt. *a n̄ota*, or: *a n̄ola l̄h̄*; pe. *a n̄ol̄*; see *n̄wot̄*
n̄ȳ to curdle, coagulate

ñ ò y ɔ to imitate
 ñ ù - ñ ù w ɪ lion
 ñ y d ɔ to cut, to kill; see
 ñ ɔ d ɔ
 ñ u d ɔ to surpass in some-
 thing, to be too much:
 e ñ u d ɔ y ɪ r ā j ɔ he is
 very bad
 ñ ù w ā t razor
 ñ w ā j ɔ to smell v. n., y ɔ m ɔ
 á ñ w á c h ɪ e n the wind
 smelled towards him:
 he smelled the wind;
 n. ñ w ā j ɔ (Nr. ñ w ɔ c h')

ñ w ā n ɔ to aim at; pt. a
 ñ w ā n ɪ l ɔ i; pe. a ñ w ā n;
 n. ñ w ā n ɔ
 ñ w ɔ c h - ñ w ɔ c h a large lizard,
 lives in the water and
 on land
 ñ w ɔ c h, also ñ w ɔ c h runn-
 ing
 ñ w ɔ c h a kind of red dura
 ñ w ɔ l a snake
 ñ w ɔ j ɔ to hasten, make
 haste, to be the first
 in doing something;
 pt. a ñ w ɔ c h; n. ñ w ɔ j ɔ

ñ w ɔ n ɔ to be prudish, coy,
 simpering, conceited,
 presumptuous, proud;
 pt. á ñ w ɔ n, a ñ w ɔ n ɪ, n.
 ñ w ɔ n, or: ñ ɔ n ɔ
 ñ w ɔ t ɔ l ɔ to spit; pt. á
 ñ w ɔ t ɪ l, pe. a ñ ɔ l
 ñ y ɔ d ɔ to milk; pt. a ñ y ɔ t,
 a ñ y ɔ t ɪ d ɔ n, or: a
 ñ y ɔ t ɪ d; pe. a ñ y ɔ t; n.
 ñ t ɔ d ɔ
 ñ y ɔ m ɔ w ɔ k to cut off
 ñ y ɔ n metal, money (Bo.
 g a n a)

O.

ó b ā n ɔ front-apron of wo-
 men
 ó b ɔ u - ó b ɔ w ɪ the lungs
 ó b ɔ c h - ó b ɔ c h reed
 ó b ɔ r - ó b ɔ r ɪ feather, wing
 ó b ɔ t womb
 ó b ɔ r ɔ - ó b ɔ r a small pot for
 beer
 ó b ɔ g ɔ - ó b ɔ k spotted,
 speckled; an albino
 ó b ɔ i foam, froth
 ó b ɔ u lungs, see ó b ɔ u
 ó b ɔ k bellows
 ó b w ɔ n ɔ - b w ɔ n stranger,
 foreigner; chiefly the
 white man, Arab, Turk,
 European; ó b w. w ɔ k,
 ó b w. t ɔ j ɔ "white man
 of the bush", "black
 white man": Sudanese

Arab, black Arab
 ó b w ɔ r ɔ grass for thatching
 ó b w ɔ y ɔ - ó b w ɔ i a shrub with
 thick, fleshy leaves,
 very frequent in the
 bush
 ó b y ɔ c h a cow with ordi-
 nary, non - dressed
 horns
 ó c h ɔ d ɔ a hornless cow,
 a cow with short horns
 ó c h ɔ l ɔ - w ɔ t e c h ɔ l or c h ɔ l
 Shillukman
 ó c h ɔ y ɔ - ó c h ɔ y ɪ melon
 ó c h ɔ n liver; see c h ɔ n
 ó c h y ɔ n - ó c h y ɔ n a loin-
 cloth, "back-apron",
 for women
 ó d ā n c h y ɔ n the palm of
 the hand

ó d ɔ k - t ɔ d ɔ k a large - mat
 (Nr. ó d ɔ k)
 ó d ɔ l ɔ - ó d ɔ l ɔ 1. a cow with
 horns turned down; 2.
 anchor; see ó d ɔ l ɔ
 ó d ɔ r ɔ - ó d ɔ r kiddie, garth,
 crawl
 ó d ɔ b ɔ - ó d ɔ p, ó d ɔ p blanket
 ó d ɔ n cloud-shadow
 ó d ɔ n west-wind
 ó d ɔ l ɔ a cow with horns
 pointing forward
 ó d ɔ n a kind of red dura
 ó f ɔ d ɔ a tree, its fruit is
 eaten by goats
 ó f ɔ d ɔ t ɔ p ɔ l mask
 ó f w ɔ n - ó f w ɔ n loaf of bread
 ó f y ɔ t l y ɔ c h a kind of white
 dura
 ó g ɔ k a cow: back and

head black, belly and neck white	òkút papyrus	ólwé a kind of white dura
ógál-ógál (ar.) mule	Ókwá Nyikang's father	ólwé-ólwé marabou-stork
ógàlò-ógàlè, or: ógál mule; see ogal	òkwànò-òkwànì broom	ómà cousin
ògègè a bird	òkwèk, also òkwòk-òkwòk a kind of goose	ómàdò-némàdò the child of my brother, niece, nephew, ómàdà my n.
ògègò a cow; see ógàk	òkwèn fì a kind of red dura	ómàyò-ómàì the child of my mother's sister, cousin, see ómà
ógìk-ógìk buffalo	òkwòl-òkwòlè an eatable gourd, is cultivated	ómèdò-ómèt fire-fly
ógèrò-ógèrì bracelet of ambach	òkwóm-òkúóm the sacred ibis	ómélò (ar.) salt
ógùt a cotton-cloth	òkwòn-òkèn long feathers, such as are used as ornaments in the hair	ómèn his brother
ógwàl-ógwèlì frog	òkwör-òkürì the spotted serval, and its skin, worn as dancing-cloth	ómèrò a kind of red dura
ogwal calf of the leg; o. bat "calf of the arm": the fleshy part of the upper arm	òkyèl-òkyèlè black, grass-eating ant, they live in armies, build large hills	ómì-némì brother
ógwé-ógwè bow (forshoot-ing)	olāch māch a kind of white dura	ómìdò a cow (or other animal) black and white spotted [lope
ógwèl on ox with horns turned towards the eyes; female: agwèlè	ólák-ólékì a fish [fig	ómórò-ómòr roan ante-
ógwèk-ógwèkì jackal, "fox"	ólām-ólémì the sycamore-	omòt green dura
ógwól-ógwòl a black bird	óléau the starling	òndú-òndù a snake, not poisonous, eats frogs
ógwèrò-ógwèrì, also ógwè-rì the blue (grey?) heron	ólèk a cow, grey and white spotted	òndyò-òndì the child of my mother's brother, cousin
ójànò-wate jàn Dinkaman, barbar	òlèlè-òlèlè a club ending in a ball, knob-kerry	ònggò a cow with horns directed straight backward, like those of the young buffalo
òkèdò-òkètì a big basket	ólèn (ólèn?) a cow with large brown and white speckles; see ólèk	ònwónò large black ant, eats termites, bites painfully
òkèdò-òkùtì hedgehog	ólèk, òlèk-ólèkì brown hawk	ònièlò red earth on river banks, used for making pots
òkèk-òkèk, also ókègì a fish with three thorns	òlòé-òlòè, also òlélòè duck (Di. olului, Nr. lwélwé, Ba. wilili)	ònemì my brother
òkèk (also ókèk) — òkèk egret, also name of the little white heron	ólát a cow with small brown and white dots	òniò to dive; see yòniò
òkèk-òkèk flower, blossom (Di. gak)		òniwì drizzling rain
òkét-òkèt bell; o. e. lònò the bell rings		ònwòk-ònwòk male goat or sheep

ò n w è r ò a whip
 ónyén - ónyénì a green
 snake, not poisonous,
 catches chickens
 ópáp-ópáp the hip-bone
 ópárò a gourd
 ópùn-ópùn loaf; see ófwǒn
 óráp-óráp spider (Nu.
 korābe)
 óráť-óráť a snake, not poi-
 sonous, eats chickens
 óráť-óráť calico-cloth
 órò-ór white ant-hill
 órò (órò)-ór relatives by
 marriage
 órò to send; see wòrò
 óròch-óròch ram
 órògó hollow
 óròk-óròk craft, astuteness,
 wrong, sin
 óròk-óròk, órògí small
 bells worn round the
 knee in dancing
 órómò male sheep or goat,
 see rómò (Masai oro

he-goat)
 órómò-róm male sheep
 or goat, see órómò
 ótét-ótét a pot for water
 or beer
 ótín-ótín, ótín stones
 heaped up, a dam,
 embankment, bridge
 ótók mist, fog; fén da o.
 it is misty
 ótòlò centipede
 ótòlò a kind of white dura
 ótòl-ótòl a river-fish,
 resembling a snake
 ótyém-ótyém dragon-fly
 ótyén-ótyén a fish
 ótyén bells
 ótògò-ótògò 1. a flat fish;
 2. a gourd used as a
 dipper.
 ótò a kind of red dura
 ótòr-ótòr a ford
 ótòrò a kind of red dura
 ótò a humble, poor person
 ótòl blue

ótòr-ótòr hyena
 ótòr-ótòr 1. cock; 2.
 male animal (Di. wton)
 ótyén old time, ancient
 time, a long t. ago
 ówà-néwà the child of
 my father's brother,
 cousin
 ówájò-néwájò the child of
 my father's sister,
 cousin
 ówánò-ówánì a heron
 ówàù-ówàù 1. the black
 ibis; 2. branch of
 deleibpalm
 ówédò-ówét a fish
 ówék a toothless person
 ówét-ówét some kind of
 mat
 óyínò crocodile-hunter
 oywá-oywá worm, cater-
 pillar
 óywák-óywákì, also óywé-
 kì the golden-crested
 crane

P.

pàch-myér village, home
 (Di. pan)
 pàgò to sharpen
 pàkò to thank
 pām-pāmì board, table,
 saddle (Bo. pam mill-
 stone); see pēm
 pánò to hide
 pan the hole below the

mill-stone
 pānò to trie a person
 pan full
 pānò to divide; pe. pāk
 pānò ear-wax
 pār-pārì, pērì hippo
 payò to depend on, to
 be under somebody's
 auspices or responsi-

bility
 pagò to fill, to fill into;
 pt. a pēka byél yech
 ațep he filled dura into
 the bag; pe. a pēk; n.
 fēk; see fānò
 pēk (to be) heavy
 pēl-pēl grinding-stone
 pēlò to drizzle; kōt e p.

pəm drying-place for dura, in the fields; thrashing-floor	agipi, Teso aki-pi)	pūk turtle
pəmo to denie	pīdɔ to persecute, follow, to demand debts; n.	pwoḍḍə-pwoḍḍə a place pre- pared for a field, farm, field
pər like, alike, similar	pīdḍ	pwoḥḥ - pwoḥḥ tendon
pər news	pīdɔ to get tired	Achilles
pət bad smell	pik water; see pi	pyār-āryāu twenty
pi, pi-pik water (Nandi	pəḥḥ to pull out	pyārḍ ten
pek, Somali piyi, Tur-	pore to pass somebody;	pyēlɔ to cack
kana aki-pi, Karamojo	pt. a pōḥ, a pōḥa én; n. fḥḥ; see fōḍḍ	

R.

ràch-rechɔ bad, r. kɛ rani duḥḥ "bad with great badness": very bad; rach may also mean: very much, in a high degree (Di. rach)	rɔ, Nr. rɔ, Madi robi, Abokaya arua hippo; Lendu ra croc.)	rɛbɔ to be thin, not strong, not durable
rājɔ to become or to be bad; n. rājḍ	rāwḍ duohn	rēf, rēp thin, not durable, see rɛbɔ
rām-rāḥ thigh; also rām (Nr. ram)	rāwɔ to blacken poles in order to make them hard; n. rāu	rējɔ to be bad, to spoil; see rach
rām diarrhoe	re-rek body, rɛ lɛ his body, that is: he, is hot, feels unwell, is lazy (Nr. rɔ, Madi rū, Abokaya amarū)	rējɔ to receive a guest, to be hospitable; pt. a recha ḍāḥ; pe. a ryēch
rāmḍ to pain, ache; pt. a rām; n. rām (Di. rem)	rè why? yɛ rè kɛ why did you go? (Nu. re interrogative particle)	rējɔ-rēch fish (Teso aga- ria)
rānḍ-rēnḍ looking-glass	ré expresses casus irrealis	rēm thigh; see ram
rānɔ to see by witchcraft	rēbɔ to bring together, mix, unite, associate, reconcile; pt. á rēpà	rēmḍ blood (Madi ari, Abokaya ari)
rārḍ a thrashing-place	jē he reconciled the people; pe. jē á rēp, also a rēp; a rēp yi mach it was caught by fire	rēnɔ to become or be bad, to spoil; pt. á rēn, also á rēn; n. rēn; chunɛ r., yeje r. he is angry; see ràch
rārɔ to run, to stream; to run a race; pt. á rārḍ; n. rārḍ		rērɔ to cut into strips
rārḍ-rār sinew, nerve, vein		rētḍ-rēt corn-stalks
rāḥ lābɔ king of the people; see rīḥ		reyɔ tach to make a pot- ring
rɔ hippopotamus (Di.		rīgɔ to be shut up, barred,

as the river by sudd;
to fill up (as a hole),
to bury; pt. *a rika ḡāṅ*
rĩjɔ to stay, remain; pt.
á rich; n. *rĩjɔ*
rĩṅ to run; pt. *á rēn*
(Di. *riñ*, *ryañ*, Nr. *riñ*)
rĩṅ meat (Masai *aki-rin*,
Teso *aki-rin*)
rĩṅ (also *raṅ*)-*rōr* king
(Ju. *rwot*, Nu. *arti* god,
Somali *ga-rat* chief)
robɔ to string (heads);
pt. *a ropá lēgɔ*; pe. *a*
róp; n. *róp*
róbɔ (ar.) one shilling, 1/4
Rial
róḡḡ, *róḡḡ* thirst; *yá dá*
r., *ya mákè yí r.* I am
thirsty (Teso *ako-rai*,
Nr. *rāḡ*)
rōgɔ to hollow, to scoop
out; pt. *a rōkà yaṅ*;
pe. *a rók*
rōjɔ-rōh heifer, see *aa-*
rōjɔ
rōjɔ to castrate
rók-rók a small gourd
romɔ pi to fetch, to dip
water; pt. *á ruómá pi*;
pe. *á ruóm*; n. *ruóm*
romɔ to meet; to measure,
to weigh; to be suffi-
cient; to think, under-
stand; to overleap; pt.
a roma kwóp he pondered
on the word; n. *rom*
rómɔ female sheep
rōṅ to sink, to dive (Di.

rwan)
rōṅ to elect (a chief,
king); pt. *gá rōṅá rĩṅ*;
pe. *a rōn*; see *rōṅ*
rōṅ-rōn a large, poi-
sonous snake, eats rats
rōṅ rain-bow; see preced-
ing
rōṅ to be or do wrong,
to be astute, to sin; pt.
a rōn, n. *òròk* (Ba. *lo-*
rok, *lo-ron*, Teso *irono*)
rōṅ-rōn kidneys
rórɔ to be sterile (of ani-
mals)
rótɔ (*rōḡḡ*) to sew; pt. *a*
róta lāu
royɔ to spill; *a rōya pi*
he spilled water; pe.
pi á rōi, n. *rōi*
royɔ to cry (in running)
away), n. *rōi*
rūdɔ north-wind, the time
while it is blowing;
winter
rūgɔ to put on clothes or
ornaments, to adorn;
pt. *a rúkà lāu*; pe. *a*
rúk
rūm-òròm, *wóm* noose
rumɔ to turn (up); pt. *á*
rùm dōṅ fēn he turned
the basket (on the
ground) upside down
rūm to finish, be finished;
pt. *á rùm* it is finished
rūm to measure, to think,
to be thoughtful, anx-
ious; pt. *á rùm*; n. *rūm*

rūm; see *rūm*
rūm *yaṅ* to tread over
a tree; to overleap a
tree; pe. *yaṅ á rēm*
rūn year (Di. *rwon*, Nr.
rūn)
rūrɔ to hum; *luwā e r.*
ruwɔ to pass away; *run*
dkyèl á rū one year
has passed away, n.
ruwɔ
ruyɔ: *a ruyi wōu* he went
after sunrise (?); see
ruwɔ
ruwmɔ to catch with both
hands; see *wgmɔ*; same
as *ruwmɔ* to meet?
ruwmɔ to meet, measure;
see *romɔ*
ruwt house; syn. *wot*
ryák (Dinka) famine
ryēbɔ to hire or rent for
money, to bribe; pt. *a*
ryepa jāḡḡ he hired
(bribed) the judge; *a*
ryepa ḡāṅ he hired a
man for work; pe. *wot*,
yēi a ryēf the house,
the boat was hired, rent
ryejɔ to invite, to receive
as guest, to entertain,
treat; pt. *a ryecha ḡāṅ*,
pe. *a ryēch*, n. *ryēch*;
see *rējɔ*
ryek a mat, fence of mats
ryēmɔ to drive or to chase
away, to banish; pt. *á*
ryémá ḡeān, pe. *á ryēm*
ryerɔ to hang up, to

suspend, to be hanging,
suspended; *riñq* r. *mal*
the meat is hanging
above; pt. *a ryera riño*

mal he suspended the
meat

ryerq to come forth, to
rise; *chán* a *ryér* the

sun has risen; see the
preceding

ryét both; see *dryəu* (Di.
rēk, Ba. *mu-reke*)

T.

tábátè bier; *gẕ kiñi dāñ*
wife t. they put the
man upon the bier

tādq to tie boards or laths
together; *gẕ táta wot*;
n. *tādq*

tādq-tátí sticks, laths for
building a house; *tátí*
wot; t. *kal* fence-sticks

tādñt door

tagíte chain; *á túdchì éñ*
kí t. he was bound with
a chain

tāgq to dig the foun-
dations of a house

tākñgi planting-stick see
dākñgi

tākñch a cow with white
flanks, the rest being
black

tálál-tálál brass, anything
made of brass

tàlál-tàlál a reddish, poi-
sonous snake; vide
preceding

tāñq roof

tāñq to put on fire

tāñ along, *e kēdq* t. *nam*
he goes along the river
tāñ hartebeest

tāñ nam river-side

tāñq to stretch out (the
hand)

tāñq to be divorced, to
divorce, *a tñña dāchq*
he was divorced from
the woman, n. *tññ*; see
preceding

tār, tār white

tār pasture-place

tārq to turn (a thing); pt.
ya tāra mal I turned
upside; n. *tārñ*

tátè kál fence-sticks

tátyél the corner of the
wall opposed to the
door

tátwól a cow of bay colour

tāyq to throw, to scatter,
v. a. and n., n. *tāyq*

tēbāmì (also *tēb.*)-*tēbāmì*
girdle, belt

techq to be wet

tēdñt-tēdñt door-stick; see
tādñt, an *dēdñt*

tédigò a red-brown (bay)
cow

teduk a gray cow

tēgq to be or become
hard, strong; n. *tēgq*;

see *tēk*

tēgq-tēk chain, string of
beads, ring

tégúdi - tégútì poles or
sticks, about 2½ foot
long, serving as sup-
porters for the house-
poles

tēk to be hard, strong,
brave, tenacious, per-
severant, cruel

tēk the cavity below the
scutiform cartilage

tēkq wot to dig out the
foundation of the
house, *a tēk*, n. *tēkq wot*;
see *tāgq*

tēkq to smack with the
tongue; *a tēk dygl* he
called the goats by
smacking

tēlq to pull, to pull out;
pe. *lām á tēl* the grass
was pulled out

tēmq to take without as-
king; n. *tēmq*

tēñq bug

tēñq to pour out drop by
drop; *a tēñi pi* he
poured out the water

tɛ̃nɔ̃-tɛ̃n oribi-gaselle
 tɛ̃nɔ̃ mɔ̃gɔ̃ to strain beer;
 pt. *ɔ̃ tyɛ̃nà mɔ̃gɔ̃*, pe.
mɔ̃gɔ̃ ɔ̃ tyɛ̃n; n. *tyɛ̃n*
 tɛ̃nɔ̃ to be hard, strong;
 a *tɛ̃nɛ̃*, n. *tɛ̃gò*
 tɛ̃nɔ̃ to stamp (with the
 foot), to shake, to clap
 (hands), to hew, carve;
 pt. *ɔ̃ tɛ̃nà lau* he shook
 the cloth; a *tɛ̃nɛ̃ chyɛ̃n*
 he clapped the hands;
 pe. a *tɛ̃n*, a *tyɛ̃n*; n. *tɛ̃n*;
 see *tyɛ̃nɔ̃*
 tɛ̃r straight, *yaɣ mâtɛ̃r* a
 straight tree
 tɛ̃rɔ̃, tɛ̃dɔ̃ people (Ba. *tir*
 people, Nu. *ter* they)
 tɛ̃rɔ̃ to carry; see *tyɛ̃tɔ̃*
 tɛ̃t door; see *tɛ̃dɛ̃t*
 tɛ̃tɛ̃n a black cow
 tɛ̃widi-tɛ̃wúti fish-hook
 tɛ̃wɔ̃ to wag; pt. *ɔ̃ tɛ̃u*, n.
ɔ̃tɛ̃u
 tɛ̃dɔ̃ (*gin cham*) to covet
 after (food); n. *tɛ̃dɔ̃*
 tɛ̃gɔ̃: *ɛ̃ tɛ̃gɔ̃ yi rɛ̃jɔ̃* he is
 very bad, spoiled; *yɛ̃-*
mɔ̃ tɛ̃gɔ̃ the wind, air
 smells bad
 tɛ̃jɔ̃ to do; pt. a *tɛ̃ch*, n.
tɛ̃ch
 tɛ̃k-tɛ̃k 1. sudd; 2. chin
 tɛ̃l (to be) clear; *pik tɛ̃l*
 the water is clear
 tɛ̃mɔ̃ ɔ̃ɛ̃n seton, fontanel
 tɛ̃n at once, soon, pre-
 sently, just now
 tɛ̃nɔ̃ to lift up, to raise;

pt. a *tɛ̃n yaɣ*; pe. *ɔ̃ tɛ̃n*;
 n. *tɛ̃n* (Nr. *tun*)
 tɛ̃pɔ̃ 1. shadow of man;
 2. an apparition in a
 dream, a spectre (Nr.
tɛ̃f, Masai *o-ip*)
 tɛ̃bɔ̃ to be soft
 toɔ̃ch-tɔ̃dɔ̃ch gun
 toɔ̃ch narrow
 tɔ̃dɔ̃ to tell stories, to tell
 lies; pt. a *twótà kwóf*,
 pe. *kwóf ɔ̃ twót*, n. *tɔ̃dɔ̃*,
 or *twot* (Di. *twot*)
 tɔ̃gɔ̃ to castrate (as a goat)
 tɔ̃gɔ̃ a grass growing in
 the river; papyrus?
 tɔ̃gɔ̃ to hatch; *gyɛ̃nɔ̃ ɛ̃*
 tɔ̃gɔ̃ *tiwólɛ̃* the hen
 hatches eggs
 tɔ̃gɔ̃ the occipital bone
 tɔ̃gɔ̃ to wound (?)
 tɔ̃gɔ̃ to put into
 tɔ̃jɔ̃ *mau* to rub with oil
 or fat
 tɔ̃jɔ̃, tɔ̃jɔ̃ to tie; pt. a
tɔ̃chɛ̃ lūm, pe. *ɔ̃ twóch*
 tɔ̃k to be absent, to be
 wanting (Di. *wotok*)
 tɔ̃k-tɔ̃kɛ̃ side, part, middle;
 tɔ̃k *nam*, tɔ̃kɛ̃ *nam* side
 of the river
 tɔ̃kɔ̃ to crush, to beat
 soft, to knead
 tɔ̃mɔ̃ *lɛ̃ke lyɛ̃ch* to carve
 ivory
 tɔ̃mɔ̃ *pi* to fetch, dip
 water; see *rɛ̃mɔ̃*
 tɔ̃nɔ̃ to rob, pillage; pt.
 a *tɔ̃nà pach*; pe. a *tɔ̃n*;

n. *tɔ̃nɔ̃*
 tɔ̃n-tɔ̃n, also *tɔ̃n* spear;
jal-tɔ̃n (*ɔ̃ay tɔ̃n*), the
 man (woman) who
 performs the wedding-
 customs for the bride-
 groom (and bride) (Di.
tɔ̃n)
 tɔ̃nɔ̃-tɔ̃n, also *tɔ̃n* egg (Di.
twɔ̃n, Nr. *twɔ̃n*)
 tɔ̃nɔ̃ to turn (towards,
 aside); a *tɔ̃nɛ̃ fɛ̃l* he
 turned into the bush;
 tɔ̃nɔ̃ *chán* to go to ease
 oneself
 tɔ̃nɔ̃ to pick; *wiɛ̃nɔ̃ t. fɛ̃n*
kɛ̃ adɛ̃mɔ̃ the bird picks
 the ground with its
 bill (same as *tɔ̃nɔ̃* to
 turn?)
 tɔ̃nɔ̃ *kwóf* to tell the truth
 (same as *tɔ̃nɔ̃* to turn?)
 tɔ̃r, also *tɔ̃r-tɔ̃rɛ̃* water-
 pool, grassy place
 tɔ̃r dust
 tɔ̃rɔ̃ to trouble, to be
 troubled
 tɔ̃rɔ̃ to break; pt. a *tɔ̃ra*
yaɣ; pe. a *tɔ̃r*; n. *tɔ̃r*
 tɔ̃yɔ̃ to pierce, perforate,
 to sprout, germinate
 tɔ̃gɔ̃ - tɔ̃k deleib - palm
 (Orunyoro, Oruhima,
 Luganda, Lunyara:
akatugu; Lusesese *katugu*,
 Madi *itu*)
 tugu *wiɛ̃nɔ̃* to scare up
 birds; pt. *ɔ̃ tɔ̃kà w.*
 tugu *lūm* to crush grass;

pt. *á tük*, pe. *lüm á tük*,
n. *tök*; see *təkə*
tugə to open; see *tukə*
túgə to play; pt. *a tük*
ták-túk stone, cooking-
stone, hearth; *gē tādə*
gin cham wiy t.
tukə dádə to open the
door
tukə to awaken, to be
awake
túlə owl
túlə to rise (sun); n. *túlə*
(Ba. *tule*)
tümə to gather, assemble,
v. n. and a.; *jē a tūm*
the people assembled
tūn, also *tuwn* horn (Nr.
tuñ)
tūn side, end
túdə to bind, tie; to dress
(a wound); pt. *a túdechə*
kəñ lə he dressed the
wound; pe. *a twóch*
túəndə to withhold, detain
from; to get nothing;
pt. *á túəñ gin cham* he
did not get any food
túón-túəñ chisel
túəñ-túəñ worm
túəñ a small red insect;
see preceding
tút matter, pus

twāgə wiy wət to beat the
roof of the house even;
n. *twágə*
twālə to be poor, helpless;
pt. *á twəl*, n. *twələ*
twārə to snore, snort; pt.
á twār
twarə to float on the
water, as foam
twārə to gather, pick up;
to clean, to sweep; pt.
a twara wəl he picked
up, cleared away the
grass, n. *twār*
twējə to be bald; *wijə*
twəjə
twəl fore-arm, lower fore-
leg
twələ to remain small, not
to grow well
twēñ ankle
twələ to bubble (as water)
twot false report; n. of
tōdə
tyan corn-stalk
tyau: wi nia tyau! also:
nia tyau! a curse
tyegə to surround; pt. *gə*
tyeka lə they surround-
ed the game; pe. *á*
tyék; n. *tyégə*
tyegə to file, polish (the
spear); pt. *a tyeka tən*;

pt. *a tyék*; n. *tyék*
tyegə to finish; pt. *a tyeki*
gin cham; n. *tyégə*
tyek company of warriors;
army
tyék wedding ceremony
tyekə to continue in; *de*
chán an bəne a tyékə
yán yá chāp, dē anan
yá nētí fədə this whole
day I have continued
walking, but I am not
yet tired
tyəl-tyél foot, foundation,
basis, root; times,
meaning; *tyéládə* three
times; *tyél amalə* the
first time; *tyele wət* the
foundation of a house
(Ga. *tyeno*, Suk *kel*)
tyén people, persons
tyén lə warriors
tyén a mán women
tyénə to strain; s. *tēnə*
tyénə yə to hew, carve a
canoe; see *tēnə*
tyerə to show, to present
for examination, to ex-
hibit; see *tyerə*
tyetə to carry; pt. *a tyeti*
yaf, a tēro yaf he car-
ried a tree; pe. *a tēr*;
— see *tērə*

T.

tə the lower part, the hind-
part; below, under,

behind, beneath (Nr.
tə)

tə (*təu*) the heglig-tree
and its fruit (Nr. *təu*)

ṣabò to cheat, outwit; pt. a ṣapa ḍāṣ; pe. a ṣāp; n. ṣābò
 ṣāch a wreath or ring made of a cloth or of grass, laid on the head for carrying loads; also laid on the ground to put the pot upon
 ṣāḍò to cook; to smelt metal, to forge; pt. a ṣālagin cham she cooked food, pe. a ṣāl (Di. wtal, Nr. ṣāl)
 ṣāḡò-ṣāṇì a cover (mat) for the big dura-basket
 ṣai wīch the tattooing of the fore-head
 ṣāk-ṣākì, also ṣākì (ar.) cap, hat
 ṣākugì a little ax
 ṣāṇḡ chyen to stretch up the hands; pt. a ṣania ch., n. ṣāṇḡ
 ṣāṇḡ-ṣāṇì the temples
 ṣāṇḡ to put (under or on); pt. a ṣāṇi yaṣ wiy ḍāṣ he put a tree on his head; pe. a ṣāṇ; n. ṣāṇḡ
 ṣar the buttocks
 ṣātyāḷò heel
 ṣāṣḍì a pole for pulling boats (rowing)
 ṣāu-ṣāi the buttocks; see

ṣar
 ṣau to die; see ṣou
 ṣāyèḍè ḡāk, also ṣāyèt ḡāk a cow, black with white throat
 ṣāḍò to make a bad, hurtful charm; pt. a ṣyēt; n. ṣyēt
 ṣāṇḡ-ṣāṇ a water-lily, its seeds are eaten
 ṣāṇḡ-ṣāṇ the meat on the breast (of animals)
 ṣāṇ-ṣāṇ small, little; a little, few
 ṣāṇl dura-stick
 ṣāṇḡ the current
 ṣāḍò to drizzle, to rain a little; ḡḡḡ e ṣ.
 ṣāḡò-ṣāk a mat for closing the door-hole, a door
 ṣāṇ trees, forest (Di. tim, Masai en dim, Nandi timdo)
 ṣāṇḡ-ṣāṇ woman's breast
 ṣāḡ buttocks; see ṣau
 ṣāch dew; ṣ. wiy lūm dew is on the grass
 ṣāḷ-ṣāḷ, also ṣāḷ rope
 ṣāṇ-ṣāṇ 1. a musical instrument, guitar; 2. a small drum, dedicated to Nyikang (Di. tom, Nr. ṣom)
 ṣāṇḡ ṣāṇ to play the guitar
 ṣāṇḡ to cut off, cut open

ṣāṇḡ to put on fire for cooking or boiling
 ṣāṇḡ to make even, smooth, by filling up with sand; to make a road, a ford; ḡḡ ṣāṇ nam the made a ford across the river
 ṣāṇḡ to give
 ṣāṇḡ to die; pt. a ṣou, also a ṣḡ he died (Teso twan-ary, Ba. twan)
 ṣāṇḡ to be finished; pt. a ṣāṇ, a ṣāṇḡ
 ṣāṇḡ-ṣāṇ mahogany-tree
 ṣāḷ-ṣāḷ snake, serpent; ṣ. a kachi ḍāṣ the s. bit the man (Nr. ṣāḷ)
 ṣāṇḡ: tyēḷ ṣāṇḡ ṣāṇ, he sits on the ground with the knees drawn high
 ṣāṇḡ to blow one's nose; pt. a ṣāṇḡ; n. ṣāṇḡ
 ṣāṇḡ to dry, be dry; pt. ṣāṇ a ṣāṇḡ the grass is dry; see ṣāṇḡ
 ṣāṇ also, likewise, too
 ṣāṇ-ṣāṇ guinea-worm
 ṣāṇḡ to bewitch
 ṣāṇḡ: wāṇ ṣ. the sun has set
 ṣāṇḡ to show, exhibit for examination; pe. a ṣyēr, n. ṣyēr

U.

ú sign of future and of conditional | únú-únwì a rat
 | ùwòlè traveller, stranger

W.

wá we, us
 wāi aunt; syn. wājē
 wāi separate, by itself
 wāi, also wāi the contents of the stomach
 wājāl fá díṁò a kind of red dura
 wājāl-nénārò a kind of red dura
 wājò to talk, converse, to tell stories; pt. á wāch: a way kwóp, pe. á wāch; n. wāch
 wājò-wāch father's sister, aunt (Nr. wāch)
 wak outside, the bush, uninhabited country; bwonō wak Europeans or Arabs living far away in the interior
 wàlā or
 wālō to grind
 wālō to boil (of water), v. a. and n.
 wālò-wāl loin-ring, of ostrich egg shells etc.
 wān-ḡn: é w. to squat
 wānō-wāch paper, letter,

book, mohammedan amulet
 wānō to be lost, to disappear; to die (said of a king only); to lose; pt. jwòk á wān the sickness disappeared
 wānō to approach, come near; pt. á wān, á wānì pāch
 wān-rūn year, time; wān mēkō some (future) time
 wān-nīn eye; direction; grain (Nr. wān, Turkana ekōn, Suk kōn, Elgumi akōn, Teso akoño)
 wāngu-nīngu a big-sized white bead
 wān dgāk "crow's eye", a kind of red dura
 wān àwāch pl. àwāchì window
 wān kājō point of the roof
 wān-Nīkan "eye of Nīkan", east

wān nēdò side of the human body
 wān nù "lion's eye" a kind of red dura
 wānō-wān grandmother; wānō our grandmother
 wānō to smoke (tobacco); pt. á wān kē dāk he smoked a pipe
 wānō to burn, be burned (Nr. wān)
 wānō = wak bush
 wān ódōn west
 wān wōt window
 wān wūrē lwal south
 wān ywòdò arm-pit
 wān-wān night; fēn fa wān it is night, kē wān at night (Suk gṛuō, Karamojo akoar, Teso kwari, Masai kawarie)
 wān nāmṭai an ox with horns directed straight backward, like a buffalo's
 wān gēt an ox, with one horn directed forward, the other backward

wārɔ to smear (with mud); pt. *a wara kenɔ*
wārɔ-war shoe
wəsh talk, s. *wəjɔ*
wat-watɪ, or *wət* son, one belonging to our family, *watɪ wən* those belonging to the family, the relatives
wət bān pl. *wətɪ bān* servant, slave
wətɔ to depart, start, set out; pt. *á wətɪ*; n. *wətɔ*
wə tyél ryék a cow with white feet
wət-wətɪ steer, bull
wəɔɔ chwai to eat soup
wau time (?)
wəɔɔ chwai to eat soup; pt. *a wəɔɔ chwai*; pe. *a wəɔɔ*; n. *wəɔɔ*; see *wəɔɔ*
wəi-wəyɪ soul (Di. *wai*, Nr. *yai*)
wəjɔ to sing a war-song
wəkɔ to give away
wəl piece, copy, number
wəlɔ to change; pt. *a wəlà jam*, *a wətà jam*
wəlɔ a stick (of the royal princes), which is used in electing a new king
wəlɔ to travel, to journey; *a wəlɪ* he travelled
wəlɔ-wəl traveller
wən his father
wən, *kó wən* (*kɪ ówən*) when? *yɪ kɛɪ fɔɔɔ chəl* *kó wən*? when shall you go into the Shilluk

country?
wən ábwók the hairs of the maize-ear
wən dɔk bristles about the mouth
wənɪ kɪ wər the night has come
wənɔ-wən hair, bristle, wire; hair of the giraffe-tail
wənɔ to live in a foreign country, among a foreign tribe
wənɔ to be cunning
wər-wər giraffe
wérɔ-wér dung of cows and goats; *were dɔk*
wérɔ to be angry; pt. *á wər*; *kɪ wər* do not be angry (Ba. *woran*)
wətɔ (*wəɔɔ*?), also *wətɔ* to throw, throw away, fling; pt. *á wətɪ*; *á wətɪ gín fén*, *á wətà gín fén* he threw the thing on the ground; pe. *á wətɪ*, or *a wətɪ*, n. *wətɔ*, or *wítɔ*
wət-wítɪ, or *wət* arrow
weyɔ to leave, to let, let alone, let free, let go; *á wətɪ én*
wí, *wú* father
wích-wətɪ, *wít* head, top, surface; *wija yót kɪ kwóf ént* "my head has found this matter": I understand this matter; *a kɛɪ wija* "it went into

my head": I understand it; *wija tɛk kɪ kwófɛ chəl* "my head is hard in learning the Sh. language": I have difficulties in . . . ; *wija wíl* I have forgotten; *wijɛ dá mɔgò* "his head has beer": he is drunken (Nr. *wich*, Somali *wɛj* face)
wichɔ to take weapons (?)
wíɔɔ to exchange, borrow; pt. *a wəlà tɔn* he exchanged the spear, pe. *a wəl*, n. *wíl*; see *wəlɔ*
wijɔ to make the roof of a house; n. *wích*
wil exchange, trade
wilɔ: *wija wíl* I have forgotten
wínɔ to be giddy, dizzy; *wija wínɔ* my head is giddy
wi na tyau a curse
wínɔ-wín bird
wítɔ fɪ to sprinkle with water; pt. *a wítɪ fɪ*; pe. *fɪ a wét*; n. *wítɔ*; see *wətɔ*
wítɔ, sometimes *wəɔɔ* to arrive (Nr. *ɾɛt*)
wíy tók-wítɛ tók shoulder
wíy kyèn "horse's head" riddle
wíy nù "lion's head" story, tale
wíy wət roof
wó, *wó* we, us

wòbò youth?
wòcho (*wūcho*) to dance;
 pt. *á wòch*; n. *wòjò*;
 see *chòñò*
wòdò *byél* to pound dura;
 pt. *á wòlà byél*; pe. *a wòl*; n. *wòl*
wòdò-wòtì buttocks
wòdò to pull out; pt. *a wòt*
gín an wòk
wòdò to plaster, smear,
 besmear; pt. *a wòtì*
wòt; pe. *a wòtì*; n. *wòdò*
wòjùl-wòjùl a fish
wòk, *wòk* outside, out
wòl-wòl channel
wòlò to cough; pt. *á wòl*;
 n. *wòlò*
wòlò to lean
wòlò to pound (dura);
 pt. *á wòlà byél*; pe. *a wòl*;
 n. *wòl*; see *wòdò*
wòmàn woman
wòmò, *ròmò* to carry water
wòmò, also *rwòmò* to catch
 with both hands
wòn we, us
wòn sly, cunning
wònò to be sly, cunning;
 to outwit, cheat; pt. *á wònà éñ*,
 pe. *yá wòn*

wònò-wònì the swallow
wor kings; see *rìt*
wòr-ròrì, òrì a pole in the
 midst of the village,
 on which the drum is
 fastened
wòrdù a kind of red dura
wòrò to send; n. *wòr*
wòrò to sing (Teso *ayorì*)
wòrò-wòr termite-hill
wòrò wòk to pull out, as
 a pole; to take away;
 n. *wòr*, *òr*
wòt-wòtì house (Di. *rot*,
 Nandi *kòt*)
wòt dyèk goat-house
wòtè wòm the nostrils
wòt fwoño-wòtè fw. school
wòt kich bee-hive
wòtò to hollow; *yaf* a *wòt*
 the tree is hollow
wòtòl, or *útòl* a kind of
 reed
wòtèr-wòtèrò child
wòtò to arrive; see *wìtò*
wòu the daylight; *w. a yáf*
 it is getting dark;
w. e rùwò it is dawning
 (in the morning); *w. a wá*
 (or *rá*) it is light
wòwò to be noisy, make

a noise, to talk much
 and noisily
wù, *wuy* father
wù 2. p. pl. you; *wù sìn*
 did you sleep (well)?
 = good morning!
wùch = *wèch* head
wùdò 1. north-wind; *w. e chòdò*
 the n. is blowing;
 2. a season during
 which this wind blows,
 following *agwòrò*; har-
 vest of the white dura
wùdò-wùt ostrich (Di. *ut*)
wùé yes
wùjò to make a mock-
 fight; n. *wùch*
wúm nose (Madi *om-va*,
 Abokaya *omvò*, Bari
kume, Massai *en gume*,
 Teso *ekumi*)
wùmì, also *rùmì* a cover
wũmo = *rũmò* to finish
wùn 2. p. pl. you
wun-run year
wùnd-wùn rope (for tying
 cows)
wùdòrò, also *wòrò* to sing;
 pt. *á wùdòr*, n. *wùr*
wùr song

Y.

yà to be somewhere or
 somehow; seldom: to
 be something; *jwòk ya*

mal God is above
yá I
yábò to open; pt. *a yábi*

wòt; pe. *a yáp* (same
 as *yábò* search?)
yábò to search for; pt. *á*

yàp; á yàbì ðòk he searched cattle; pe. a yàp (Di. yap)
 yàch-yàch a person of equal age, contempor-ary, companion, friend; yàche wón my ("our") friend
 yàdò to curse, insult; pt. á yèti
 yāgò to take away; to rob, pillage
 yàì a company of people, espec. of warriors; vide yàch
 yājò to be pregnant, be with child; pt. á yách; n. yèch
 yālò to curse; see yādò
 yán I, me
 yānò to boil v. n.; pt. pì á yàn
 yānā = yēnā to be
 yānò, yānò to be full, filled; to be satisfied with food; pt. a yān; n. yānò
 yār-yārì a ring or wreath of (cow-, antelope-) hairs, worn in dancing
 yārò to skim off
 yārò to reproach, insult; pt. á yār, n. yārò; see yādò
 yātò to be merciful, gra-cious; jwòk á yāti
 yàt-yàn 1. tree; 2. mede-cine; yān éni this tree (Nr. yaf, jat, Any. jat,

Teso aki-ya medecine, Masai jata tree)
 yàù, also yàù just, nothing particular, quietly, hēdi
 yau "you just remain quiet"; bogon yau there's nothing parti-cular
 yāwò to swing, wag; pt. á yāu; n. yāwò
 yé he, it
 ye, yey = yech middle, in
 yèch oh no! never!
 yèbò to open; pt. a yēpa wot; pe. a yēp; see yābò
 yech-yet the interior of the body, the belly; interior, inside, middle; in, amidst, among (Di. yich, Nr. jach').
 yèch-yèch a grass used as medecine
 yēlò to climb; aywom yēta wiy yaŋ the monkey climbed upon the tree (Di. yit)
 yēgò adālò to clatter with a rattle; see yēgò
 yēgò to carry many (little) things, to be laden with many things; á yēkà yēn he carried sticks; pe. á yēk
 yēi-yāŋ boat, ship; yēi mäch steam-boat; y.wòk railway; y. nam river-boat
 yēi hair; y. ḡān hair of

man; y. tik beard; y. wan eye-brow, eye-lashes
 yējò to skin, to peel off; pt. á yèchà ḡàni he skinned the cow; pe. ḡàni á yèch, n. yèch
 yējò, also yējò to sweep; pt. á yèchà wot; pe. á yèch, n. yèch
 yējò-yèch rat
 yējò to help one in lifting a load on the head; also: to carry a load; pt. a yècha ḡān he helped the man; yā yèch àŋēp I carried a bag on my head
 yēnò (yīnò) to dismount; a yēnā wòk kī wiy kyēn he dismounted from the horse
 yēnò to pick up, pick out, choose; pt. á yēnà gi fēn; pt. á yēn, n. yēn
 yēnā, yēnā to be; syn. ya (Ba. yēn)
 yētò to abuse, insult; pt. a yētì (yētì) éni, a yēnà éni he abused him, n. yēn; see yādò
 yēt-yēt a well
 yēt-yēt neck (Di. yēt)
 yēt-yēt scorpion; á kách yē yēt he was bitten by a scorpion (Nr. jīŋ)
 yēto to climb; see yēlò
 yēwò to repent
 yey often before a con-

sonant instead of *yech*:
 in, inmidst of, among
yey yeriá a season, about
 October — December
tɛrɔ ní kàjò byél y. y.
 the people use to har-
 vest in the autumn
yɛyɔ to assent, believe,
 trust; pt. *yá yéi* (Ba.
yeye)
yɛyɔ-yéi hair
yɛyɔ, yɛyɔ, to be able, to
 can; *yá ú yéi kɛ gwɛ̀dò*
 I am able to write
yɛ by, through, with; to-
 wards (Bo. *hi*)
yɛ you, sing.
yɛɔ to open; pt. *á yɛpá*
wɔt he opened the
 house; pe. *a yɛp*; n.
yɛp
yɛdò, also *yɛlò* to arbi-
 trate, make peace, stop
 a quarrel; to save, de-
 liver, liberate; pe. *á*
yɛl
yɛdò to cut, chip, carve;
 to point, sharpen; pt.
a yɛtɛ yéi, á yɛtɛ yéi
 he carved the boat;
 pe. *á yɛtɛ, á yɛtɛ*; n. *yɛt*
yɛgɔ to help one in lifting
 up a load; to carry;
 pt. *a yɛgi lɔbɔ, á yɛka*
lɔbɔ; pe. *a yɛk, n. yɛk*;
 see *yɛgɔ*
yɛgɔ to breathe aloud,
 to moan, groan; pt. *á*
yɛk

yɛl-yɛl jackal
yɛl-yɛl (also *yɛl-yɛl*)
 bracelet, anklet; *y.tyɛl*
 anklet
yɛl, yɛl = *yɛdò*
yɛtɛ to pick up; see *yɛtɛ*
yɛp, tail *y. rɛmò* "sheep-
 tail" a red dura, *y.*
wani the angle of the
 eye; *y. kyén* "horse-
 tail": a red dura
yɛtɛ to twist; pt. *á yɛtɛ*
ɛl he twisted a rope;
 pe. *á yɛtɛ*; n. *yɛtɛ*
yɛgɔ to rattle with the
 rattle; pt. *a yɛka kɛ*
ádàlò, pe. *a yɛk*; see
yɛgɔ
yɛgɔ to become; pt. *á*
yɛká dān
yɛn you, sing.
yɛn, also *yɛn*, you, it is
 you
yɛn-yɛt fisherman
yɛn far away, in the bush,
 outside
yɛt smoke; *y. kɛtá mál*
 the smoke rose up
yɛt to find, pt. *a yɛtɛ gi*
fɛn he found some-
 thing; see *yɛdò*
yɛt(yɛt)-*yɛt* ear, leaf; *yɛt*
yɛt leaves of the tree
 (Mundu *je* ear, Suk *yɛt*
 ear, Di. *yɛt, yid, Nr.*
yɛt)
yɛyɛ to be possessed by
 a spirit, to be in ecstasy
yɛ old

yɛ-yɛt road
yɛbɔ to bewitch; pt. *a*
ywɔba jal mɛkɔ; pe. *a*
ywɔp
yɛdò to find; pt. *a yɛtɛ*
ɛn; pe. *a yɛt*
yɛgɔ to become; pt. *a*
yɛká dān; see *yɛgɔ*
yɛl to mix (?)
yɛmɔ to surpass, beat one,
 to overcome, to be
 victorious; pt. *a yɛm*;
 n. *yɛm*
yɛmɔ air, wind, weather,
y. é kwɛ̀tɔ the wind is
 blowing (Di. *yɛm*, Suk
yomat, Turkana *eku-*
rwam, Karamojo *egu-*
wam, Kamasia *yɛme*,
 Teso *ekwamu*
yá, yúòt-yúòt person of
 old age; see *yɛ*
yú = *wú* you
yūdɔ to pass away (sun,
 time) to get dark; *yūdɛ*
wɔu the day has gone
yú fyɛl tɛn an insult, an
 injurious (obscene)
 word; see *fyɛl, pyɛl*
yūjɔ to pluck off the
 grains from the ear
 with the teeth
yúk firewood; *é kɛdò bɛ*
gwɛ̀ni yúk she goes to
 gather f.
ywachɔ to pull, drag, tear
ywachɔ to be starved
ywɛɛɛ to step on, walk on;
 see *ywɛɛɛ*

ywəbə to bewitch, curse; see yəbə	comforted him	d ywón; n. ywón.
ywədə to find, see yōdə	ywək, ywək a cry, crying	ywəné to utter a loud
ywəgə to comfort, con- sole(?); yā yəkə én I	ywəné to tread underfoot, to step upon; pt. d ywónà dān; d yúón; pe.	sound, to cry, weep; to rattle; pt. d ywón ywəp-ywəp bewitcher

ENGLISH SHILLUK.

A.

abhor v. *mānq*
 able, to be ~ *yēyq*
 above adv. *mal*
 absent a. *t̃k*
 absolve v. *chwāgq*
 absorb v. *chwēj̃q*
 abuse v. *yētq*, *chayq*
 accompany v. *logq*, *hwogq*
 accuse v. *gōnq*
 accuser n. *nate gon*
 ache v. *kāgq*, *kāj̃q*, *rām̃q*
 add v. *mēd̃q*
 adore v. *mālq*
 adorn v. *rūgq*
 adze see **ax**
 affair n. *kwóp*
 afraid, to be ~ *bōkq*
 after prep. *bān*
 afternoon n. *b̃r*
 again adv. *kēte*
 agree v. *nwāgq*
 agreeable a. *d̃ch*
 aim v. *nwānq*, *chemq* (*toch*)
 air n. *yōm̃q*
 albino n. *ób̃g̃q̃-ób̃k̃*
 alike a. *f̃er*
 all a. *b̃ēn*, *b̃ēñ*
 alms n. *gin mūch*
 alone *ákỹl̃*, *kēte*
 along, prep. *tan*

also adv. *tyāu*
 amazed, to be ~ *gāyq*
 ambach n. *áb̃b̃q̃, abwōb̃q̃*
 ambassador n. *chwōk-
chwōk*
 amidst prep. *k̃l̃*, *yech*
 among prep. *k̃l̃*, *yech*
 ancestor n. *kwā*
 ancient time n. *ótỹñ*
 and conj. *kā*, *k̃*
 angry a. *w̃r̃q̃*
 anklet n. *ỹl̃l̃-ỹl̃l̃*
 another *m̃k̃q̃*
 answer v. *lōgq*, *hwōgq*
 (*kwóp*)
 ant n., black house —
 ách̃ññ - ách̃ññ; red
 m̃q̃q̃; black winged
 achỹññ-áchỹñ; white
 b̃f̃
 ant-hill n. *ōr̃q̃-ōr̃*
 anus n. *áchw̃k̃-áchw̃k̃*
 apparition n. *t̃ip̃q̃*
 apprentice n. *ñan m̃l̃*
 approach v. *wānq*, *chāgq*,
 chānq
 apron n. *ób̃áñq̃*
 arise see **rise**
 arm n. *bāt-bāt*
 armour n. *d̃q̃d̃q̃*

arm-pit n. *wān ywōd̃q̃*
 arm-ring of ambach n.
 *ách̃ñ - ách̃ñ, ogōñq̃,
 ád̃r̃q̃*
 arms n. *gin nāk*
 army n. *l̃ñ, tyek*
 arrive v. *w̃l̃q̃, wāq̃, g̃t̃q̃*
 arrow n. *w̃l̃-w̃l̃*
 artist n. *b̃q̃q̃-b̃q̃q̃*
 as adv. *nā*, *nām̃* [*l̃ỹq̃*]
 ashamed, he is ~ *w̃j̃q̃*
 ashes n. *b̃ur*
 ask v. *f̃ech̃q̃*; ~ for *kwach̃q̃*,
 b̃ap̃q̃
 ass n. see **donkey**
 assemble v. *chukq*, *chōñq̃*,
 tūmq̃
 assent v. *yēyq̃*
 associate v. *r̃eb̃q̃*
 astonished, to be ~ *gāyq̃*,
 nāñq̃, mūmq̃
 astuteness n. *ōr̃k̃-ōr̃k̃*
 at once adv. *t̃iñ, àñan*
 augment v. *m̃ēd̃q̃*
 aunt n. *wāj̃q̃-wāch̃*; *māỹq̃-
 māi*; *mā-m̃k̃*
 avenge v. *chōl̃q̃, chud̃q̃*
 avoid v. *ñql̃q̃*
 awaken v. *tukq̃*
 ax n. *d̃r̃q̃-d̃r̃q̃*

B.

baby n. <i>gin fēn; na gin fēn</i>	bear (young gones) v. <i>nōdō, nwōlō</i>	bier n. <i>tábátē</i>
bachelor n. <i>bōt-bōtī</i>	beat v. <i>fōdo, fwoodō; gōjō</i>	big a. <i>dúōn, dōnō</i>
back n. and adv. <i>kwōm-kōm; bān; nāch</i>	because conj. <i>mā, mār, ama</i>	bight n. <i>gōlō-gōl</i>
backbone n. <i>fyēr-fērī</i>	because of <i>kífa</i>	bill n. <i>dōk-dōk</i>
backward adv. <i>nāch</i>	become v. <i>lōgō, yigō, yōgō</i>	bird n. <i>wínō-wín</i>
bad a. <i>rach; to be ~ rēnō</i>	bee n. <i>kich</i>	bird-trap n. <i>akāl-akālī</i>
bag n. <i>āfēp-āfēp, āfēp</i>	bee-hive n. <i>wōt kich</i>	bite v. <i>kājō</i>
bait n. <i>chāmī-chāmī</i>	beer n. <i>mō gō</i>	bitter a. <i>kēch</i>
bake v. <i>budō</i>	beg v. <i>kwachō</i>	black a. <i>lōch-tōjō</i>
bald a. <i>twēch; to be ~ churō</i>	beggar n. <i>nāte bāpō, nāte kwachō</i>	black man n. <i>nān tōjō</i>
bamia n. <i>āfēdō</i>	begin v. <i>chāgō, kāmā, kwōnō</i>	blacken v. <i>rāwō</i>
banish v. <i>ryēmō</i>	behind adv., prep. <i>nāch, bān, chān</i>	blacksmith n. <i>bōdō-bōtī</i>
banner n. <i>bēr</i>	belch v. <i>gāgō</i>	blanket n. <i>ōdībō-ōdīb</i>
bar v. <i>rīgō</i>	believe v. <i>yōyō</i>	blast n. <i>ātūnō</i>
barbarian n. = Dinka	bell n. <i>ōkōt-ōkōt; mālō</i>	bleed v. n. <i>kyerō; v. a. nēgō</i>
barber n. <i>nān lēdō</i>	bellows n. <i>ōbūk [mēl]</i>	blind a. <i>chōr, chwōr</i>
bark v. <i>gwāyō</i>	belly n. <i>yech-yēt</i>	blind person n. <i>nān e chwōr</i>
barren a. <i>bwōch</i>	below prep. <i>fā; adv. fēn</i>	blister n. <i>kēn bōl</i>
basis n. <i>tyēlō-tyēl</i>	belt n. see girdle	bloat v. <i>kūdōdō</i>
bask v. <i>rōjō</i>	beneath prep. <i>fā</i>	blood n. <i>rēmō</i>
basket n. <i>ādūdō-ādūt; dōnō-dōnī; ākōkō</i>	bent, to be ~ <i>bēmō</i>	blossom n. see flower
bastard n. <i>āgwēn-āgwēn</i>	beside prep. <i>būte</i>	blossom v. <i>kōgō</i>
bat n. <i>ālīlī</i>	besiege v. <i>mānō, gēnō</i>	blow v. <i>kōdō; of wind: chōdō; to ~ the nose fwonō</i>
bay n. see bight	besmear v. <i>wōdō, wārō, gētō, gājō</i>	blue a. <i>ōfōwōl</i>
bay v. <i>gwāyō</i>	between prep. <i>kēl</i>	blunt a. <i>gūk</i>
be ya, <i>yēnā, bā, bēdō</i>	beverage n. <i>gin māf</i>	bluster v. <i>nārō</i>
bead n. <i>tēgō-tēk</i>	bewitch v. <i>yōbō, gwatō, chēnō, fēdō, tyēdō</i>	board n. <i>kwōm-kūōmī; pām-pāmī</i>
beak n. <i>ādīmō-ādīmī</i>		boast v. <i>mōjō</i>
beam (wood) n. <i>kāwō-kāwī</i>		boat n. <i>yēt-yēt</i>
bean n. <i>nōrō-nōr</i>		body n. <i>re</i>

boil v. <i>wālo</i> , <i>yanq</i> ; eggs, corn: <i>bāgo</i>	breakfast v. <i>ñwajq mql</i>	ógik
boil n. <i>ken lét</i> , <i>ken gdl</i>	breast n. <i>kéú - kðí</i> (wo- man's) n. <i>ñpò-ñp</i>	bug n. <i>chwàrò-chwàr</i> ; <i>tànò</i>
bone n. <i>chògò-chú</i>	breast - bone n. <i>ànàdò- ánàni</i>	build v. <i>gēdò</i> , <i>gērò</i>
book n. <i>wāq-wqch</i>	brew v. <i>dōdò</i> , <i>duōlò</i>	bull n. <i>waí-wáí</i>
booty n. <i>jam lén</i>	bribe v. <i>gwnò</i> , <i>ryzbo</i>	bundle n. <i>bqch</i> , <i>bach</i>
border n. <i>dók-dòk</i> ; see also boundary	bribery n. <i>gi gwòñ</i>	burial-place n. <i>ken kwon</i>
borrow v. <i>widò</i>	bride n. <i>ḡāñ ñwqm</i> , <i>ñan ñwqm</i>	burn v. <i>lyzlo</i> , <i>wānq</i>
both <i>ryet</i>	bridegroom n. <i>jal ñwqmí</i> , <i>ñan ñwqm</i>	bury v. <i>kwonò</i> , <i>rigò</i>
bottle n. <i>àḡát-aḡát</i>	bring v. <i>kādo</i> , <i>kālo</i> , <i>kānq</i> , <i>duwayò</i> , <i>duwai</i>	bush n. <i>ḡhí</i> ; <i>wak</i> , <i>wok</i>
boundary n. <i>kòò-kòó</i>	bristles n. <i>wèn</i>	bushbuck n. <i>àbúrò-àbùr</i>
bow v. <i>kūlo</i>	broad a. <i>lach</i>	bush-cat n. <i>kāgò</i>
bow n. <i>ógwó-ógwó</i>	broil v. <i>maìq</i>	but conj. <i>dé</i>
boy n. <i>ñal-ñan</i>	broom n. <i>ókwoñq-ókwoñí</i>	butcher n. <i>jal ñal</i> , <i>nate ñal</i>
bracelet n. <i>ñwan-ñwaní</i> ; <i>yíḡl-yíḡl</i>	broth n. <i>chwòí</i>	butcher v. <i>ñādo</i> , <i>ñālo</i>
brag v. <i>ñāro</i>	brother n. <i>ñamāyq</i> ; <i>ñemia- ñemāk</i> ; <i>ómí-ñémí</i> ; elder ~ <i>kāyò-kāi</i>	butt of the gun n. <i>àbwónò toch</i>
braid v. <i>kādo</i>	bruise v. <i>fēgo</i>	butter v. <i>fwojò chāk</i>
brain n. <i>ñéí</i>	brush v. <i>fōjò</i>	butter n. <i>mau chāk</i> ; cooked ~ <i>lyēnq</i>
branch off v. <i>kāro</i>	bubble v. <i>tuōlò</i>	butterfly n. <i>dýel jwqk</i>
branch of tree n. <i>akāre yaí</i>	buffalo n. <i>jòp-jòpí</i> ; <i>ógik-</i>	buttermilk n. <i>bai</i>
brass n. <i>tálál</i>		buttocks n. <i>wòḡò-wóḡí</i> ; <i>ḡar</i> ; <i>áḡé ḡāñ</i>
brave a. <i>tḡk</i>		buy v. <i>ñzawò</i>
bread n. <i>kwén</i>		by prep. <i>yí</i>
break v. <i>tōro</i> , <i>chōdò</i> , <i>fyēdò</i>		

C.

cack v. see ease	can v. <i>yēyq</i>	carry v. <i>kālo</i> , <i>tyetò</i> , <i>tēro</i> ; ~ on the hip ~ <i>kwqmò</i>
cackle v. <i>kyēgo</i>	cannon n. <i>ḡúḡò-ḡúḡ</i>	carve v. <i>gwēdo</i> , <i>tēnq</i> , <i>yiedò</i>
calf n. <i>ñāñjò-rōch</i>	caoutchouc n. <i>dòk</i>	carvings n. <i>gwēt</i>
calf of the leg n. <i>ákén tyēlò</i> , <i>ogwal</i>	capricious, to be ~ <i>kwonq</i>	cast iron v. <i>bōdò</i>
calico-cloth n. <i>òrát-òrát</i>	capsize v. <i>ḡāmò</i>	castrate v. <i>rōjò</i> , <i>togo</i>
call v. <i>chwōlò</i> , <i>chwotò</i>	capture v. <i>māñq</i>	cat n. <i>ñau-ñáwí</i>
camel n. <i>àmàlò-àmàlì</i>	care for v. <i>kōro</i>	catch v. <i>māgo</i>
	caress v. <i>kenq</i>	

caterpillar n. *oywáí-oywáí*
 cattle n. *dòk*
 cave n. *búr-búr*
 centipede n. *ótóló*
 chaff n. *chwoñ*
 chain n. *áchíchwél, tagite*
 chair n. *kwòm-kúòm*
 chameleon n. *dógólóú*
 change v. *wíðo, wéló*
 channel n. *wól-wól*
 charcoal n. *chugò-chúk, méri*
 chase v. *chyeto, ryemò*
 cheap a. *lowé*
 cheat v. *tábo, wonò*
 cheek n. *fínò-fíní*
 chew v. *námò*
 chicken-pocks n. *ádowát*
 chief n. *jágo-ják*
 child n. *nà-nwòl*
 chip v. *yiedo*
 chirp v. *gèdò*
 chisel n. *tùgín-tùdò*
 choose v. *yèno*
 circle n. *dòl*
 circumcise v. *chwélo*
 clap v. *tèno*
 clatter v. *yego*
 clay n. *lábò*
 clean v. *fòjo, chūdo, twāro*
 clear a. *tíl, to be ~ chwòbo*
 clever, to be ~ *bòdò*
 climb v. *yèdò*
 clock n. see watch
 close v. *chyègo, majo*
 cloth n. *láu-láwí; fyeñ-féñí*
 cloud n. *fóló-fólí*
 cloud-shadow n. *odíni*

club v. *lòt-lòt; òlóló-òlólí*
 coagulate v. *nòyo*
 coarse a. *gwāyo*
 cob n. *né-ner*
 cobweb n. *bóí-bóí*
 cock n. *ótowò-ótòwò*
 cock of the gun *àkyén-àkyén*
 cohabit v. *mòdò*
 cold a. *kòjo, líbò*
 colic, to have ~ *jímò*
 collect v. *gwèno*
 collect taxes *gwājò*
 colour n. *kídò*
 come v. *bèno, bi, bia*
 come back v. *dúògò*
 come early v. *mòlò*
 come near v. *wāro*
 command v. *chego*
 company n. *hwóp-hwòb*
 compensate v. *tògo, chòlò*
 complain v. *gòno*
 compose a song *chāgo*
 conceited a. *nwono*
 conciliator n. *nate repe kwop*
 confused a., see perplex-ed
 consent v. *nwāgo, yèyo*
 contemporary n. *yèch-yèch*
 continue v. *chōgo, chigo*
 converse with v. *lúòbò, wājò*
 cook v. *lādo, lālò*
 cook n. *nate tál*
 cool a. *libò*
 copy n. *gà, wél*
 corn n. *àbwòk*

corner n. *gor, got, tátyél*
 corn-stalks n. *rètò-rètí; tyani*
 cotton n. *kòrò, kwòro*
 cotton-cloth n. *ógót*
 cough v. *wòlò*
 count v. *kwāno*
 country n. *fòdò-fòt*
 court n. *kàl-kàl*
 cousin n. *ówàjò-néwàjò; ówà; ónàyo; ómàyo, ómà*
 cover n. *wúmi, rúmi*
 cover v. *kúno, nímò*
 covet v. *tídò*
 cow n. *dèdàn-dèk*
 cow-dung n. *wérò-wér*
 cower v. *kyèno, nwòno*
 cow-house n. *hwák-hwák*
 cowrie-shell n. *gàgò-gák*
 coy a. *nwono*
 crane n. *òywák-òywákí*
 crawl v. *lèpò rek, mulò*
 crawl n. see kiddle
 create v. *chwājò*
 creep v. *lèpò rek, mulò*
 crest of birds n. *àywák-àywák; of the cock mèt*
 cripple n. *nól*
 crocodile n. *nàn-nání*
 crocodile-hunter n. *òyínò*
 crooked, to be *bòmò*
 crouch v. *nwòno*
 crow n. *àgák-àgékí*
 cruel a. *ták*
 crumble off v. *mōgo*
 crush v. *nòno, tòkò, tugo*
 crutch n. *kēmò*
 cry v. *ywòno, rōgo*

cry n. <i>ywòk</i>	curse v. <i>jālò, chēnò, gwatò,</i> <i>yāḍò, yālò</i>	cut grass v. <i>nārò lūm</i>
cunning a. <i>wenò, wonò</i>	cut v. <i>nòlò, nūdò, nālò,</i> <i>nādò</i>	cut off v. <i>nēmò</i>
curdle v. <i>nōyò</i>		cut open v. <i>kāgò</i>
current n. <i>tēwò</i>		cut into strips v. <i>rērò</i>

D.

dam n. <i>ótínò-ótín</i>	from ~ <i>chítò, dyebò</i>	down adv. <i>fén</i>
dance v. <i>chēnò, wōchò</i>	die v. <i>towò, tōu</i>	doze v. <i>nwayò</i>
dancing-stick n. <i>dān-dānì</i>	difficulty, to be in ~ <i>ḍalò</i>	drag v. <i>ywachò</i>
danger n. <i>lén</i>	dig v. <i>konò, kwonò, gōḍò</i>	dragon-fly n. <i>òtyém-òtyém</i>
dark a. <i>mōḍò, mūdò</i>	diminish v. <i>nōnò</i>	dream v. <i>lāgò, lēkò</i>
dash v. <i>kzò</i>	Dinka-man n. <i>ójànò-watè</i>	dream n. <i>lākò-lāk</i>
day n. <i>chān-chānì</i>	<i>jān</i>	dress v. <i>rūgò; ~ hair fujò</i>
daylight n. <i>wòu</i>	dip water v. <i>romò, tēmò</i>	<i>yēi</i>
deaf a. <i>mzēn, min</i>	<i>pi</i>	drift v. <i>gēnò</i>
deal with <i>lúḍḍò</i>	dirt n. <i>chilò</i>	drink v. <i>māḍò</i>
debate v. <i>kāgò</i>	disappear v. <i>wānò</i>	drive v. <i>kālò, kōlò, chātò</i>
debts n. <i>kwor, kur</i>	dismount v. <i>yenò</i>	drizzle v. <i>kyerò, nweyò,</i>
deceive v. <i>chāmò</i>	dispute v. <i>kāgò ḍòk</i>	<i>fēḍò</i>
decompose v. <i>kwāgò,</i> <i>chwānò</i>	distant a. <i>lūú</i>	drown v. n. <i>mudò</i>
decrease v. <i>dōyò</i>	distribute v. <i>fānò</i>	drum n. <i>būl-būlì</i>
deep a. <i>lól</i>	dive v. <i>rōnò gōnò</i>	drum-stick n. <i>ákòl-ákòlì</i>
deleib-palm n. <i>túgò-tùk</i>	divide v. <i>pānò</i>	dry v. <i>dimò, tūwò</i>
demand debts <i>pīḍò</i>	divorce v. <i>tānò</i>	drying-place n. <i>pēm</i>
denie v. <i>fzmq</i>	dizzy a. <i>wīnò</i>	duchn n. <i>ràwò</i>
depart v. <i>wātò</i>	do v. <i>gōgò, tījò</i>	duck n. <i>òlòé-òlòè</i>
descendant n. <i>kwārò-kwār</i>	doctor n. <i>jal yaɿ</i>	dung n. <i>chzè</i>
desert n. <i>fāl</i>	dog n. <i>gwòk-gúòk</i>	dung-hill n. <i>kwét</i>
deserve v. <i>myerò</i>	dog-head fish n. <i>mòk-</i> <i>mwòk</i>	dura n. <i>byél</i>
destroy v. <i>ḍurò fén</i>	dom-palm n. <i>kānò</i>	dura-bird n. <i>ákèch</i>
detain from v. <i>túḍnò</i>	donkey n. <i>àḍṣrò-àḍṣr</i>	dura-food n. <i>mōgò</i>
detest v. <i>mānò</i>	door n. <i>táḍṣt, tēt</i>	dura-stick n. <i>dàkḍgì - dà-</i> <i>káḍṣì; takḍgì</i>
dew n. <i>tòch</i>	door-mat n. <i>tḍgò-tḍk</i>	dust n. <i>tòr, àyéch</i>
diarrhoe n. <i>rām; to suffer</i>	dough n. <i>mōn a wach</i>	

E.

ear n. *yít-yít*
 ear-lap n. *ákwań-ákwań*
 earth n. *fén*
 earth-worm n. *nwèlèlè-nwèlèlè*
 ear-wax n. *pàńò*
 ease one's self v. *fyèlè*
 east n. *kun dwoḡḡ wań*
Níkan
 eat v. *chāmḡ*
 eat soup v. *waḡḡ chwaí*
 ecstasy n., to be in ~ *yi yi*
 edge n. *ḡòk-ḡòk*
 egg n. *tòńò-tòń; nwòle*
gyèḡḡ
 egret n. *òkòk-òkòk*

eight *ábídèk*
 elder brother n. *nèkáyò*
 elder sister n. *nan káyò*
 elect v. *ḡḡḡḡ, ḡḡḡḡ*
 elephant n. *lyèch-lìèch*
 embrace v. *kwāḡḡ*
 emigrate v. *dḡḡḡ*
 enclosure n. *kàl-kḡlḡ, ḡḡl*
 enemy n. *nan mèn*
 enmity n. *atḡ*
 enumerate v. *kwāḡḡ*
 equal a. *fèr, pèr*
 err v. *ḡwāḡḡ, bwoḡḡ*
 escape v. *bḡḡḡ*
 eternal a. adv. *àḡḡḡ*

eunuch n. *nan mánè nḡlè*
 European n. see white
 man
 evaporate v. *duḡḡḡ*
 exactly adv. *chyet*
 examine v. *fāḡḡ*
 exchange v. *lwḡḡḡ, wḡḡḡ*
 excrements n. *chḡḡ*
 exhibit v. *tyḡḡḡ (tyḡḡḡ?)*
 exist v. *nút*
 explode v. *mwḡḡḡ*
 extinguish v. *nḡḡḡ*
 extract v. *kòlḡ*
 eye n. *wán-nín*

F.

face n. *nim; bḡlḡ-bḡl*
 fail v. *ḡalḡ*
 fall v. *dḡḡḡ, dyḡḡḡ*
 family n. *ḡḡl*
 far away *lḡl*
 farm n. *fwḡḡḡ-fwḡḡ*
 fart v. *kwḡḡḡ*
 Fashoda n. *Báchḡḡḡ*
 fasten v. *kḡḡḡ*
 fat n. *màḡ*
 fat a. *chwé*
 father n. *wí, wú, wúó*
 father-in-law n. see "re-
 latives by marriage"
 fear v. *bḡḡḡ*

feather n. *òbḡḡ-òbḡḡ*
 female n. *māḡ-māḡ*; see
 also woman
 fence n. *bák-bḡk; kàl-kḡlḡ*
 fence in v. *bāḡḡ*
 fence-sticks n. *tátè kál*
 fetch water v. *ḡḡḡḡ pi*
 field n. see farm
 fight v. *nāḡḡ; n. lén*
 fig-tree n. *olām-ḡlḡmḡ*
 file v. *tyḡḡḡ*
 fill v. *fāḡḡ, yāḡḡ; ~ up*
ḡḡḡḡ
 fin n. *kwāḡḡ-kwāḡḡ*
 find v. *yítḡ, yḡḡḡ*

fine n. *kḡḡ*
 finger n. *lwḡḡḡ-lwḡḡ*
 fingernail n. *kwḡḡḡ lwḡḡḡ*
 finish v. *tyḡḡḡ, ḡḡḡḡ, ḡḡḡḡ*
 finished, it is ~ *chḡḡḡ*
 fire n. *māḡḡ*
 fire a gun v. *ḡḡḡḡ toḡḡ*
 fire-fly n. *ḡmḡḡḡ-ḡmḡḡ*
 firewood n. *yák*
 first n. *amalḡ; adv. mḡḡḡ;*
 to be the ~ *kwāḡḡ*
 fish n. *ḡḡḡḡ*
 fish v. *māyḡḡ*
 fish-eagle n. *kí*
 fisherman n. *yínḡ-yítḡ*

fish-hook n. <i>təwidi-təwiti</i> ; <i>àbàt</i>	fly n. <i>lwànì-łwàn</i>	forest n. <i>řim</i>
fish-line n. <i>àpêr</i>	foam n. <i>óbôí</i>	forever adv. <i>àřr, dè chèn</i>
fish-spear n. <i>bêt</i>	fog n. <i>ótôk</i>	forget v. <i>wich wil</i>
fist n. <i>àlútù-àlútù</i>	follow v. <i>lôgô, lugo, pido,</i> <i>byéddô</i>	form v. <i>chwājo</i>
five <i>ábích</i>	fondle v. <i>kênô</i>	formerly adv. <i>chèn</i>
flag n. <i>bêr</i>	fontanel n. <i>tímô dān</i>	forward adv. <i>mal</i>
flame v. <i>lyélô</i>	food n. <i>gin cham</i>	foundation n. <i>tyèlô-tyél</i>
flee v. <i>fāro, lōyo</i>	foot n. <i>tyèlô-tyél</i>	four <i>ánwèn</i>
fling v. <i>wétô</i>	foot-ankle n. <i>twên</i>	fowl n. <i>gyènô-gyên</i>
flint-stone n. <i>lêlô-lêl</i>	for conj. <i>mā, mār</i>	friend n. <i>mât-mât</i>
float v. <i>gênô, twarô</i>	forbid v. <i>mānô</i>	frighten v. <i>bwôgô</i>
flour n. <i>kwon</i>	ford n. <i>ótôr-ótôr</i>	frog n. <i>ôgwâl-ôgwêl</i>
flow v. <i>môlô</i>	fore-arm n. <i>twêl</i>	front n. <i>bêlô-bêl; nim; in</i> <i>~ of amal, nim</i>
flower n. <i>òkôk-òkôk</i>	foreigner n. <i>óbwônô-bwôn</i>	froth n. <i>óbôí</i>
fly v. <i>fāro</i>	fore-leg n. <i>bât-bât</i>	full a. <i>fān, yan</i>

G.

gainsay v. <i>kāgô dok, fēmô</i>	gnat n. <i>jôr-jôr</i>	great a. <i>dúñ, dènô</i>
gale n. <i>átúnô</i>	go v. <i>kêdô, kâdô, châtô</i>	greedy a. <i>nine mār</i>
game n. <i>lâi-lâi</i>	go back v. <i>dôgô</i>	green a. <i>mār</i>
garth n. see kiddle	goat n. <i>dyél-dyêk; male ~</i> <i>ónwôk-ónwôk</i>	greet v. <i>mâtô</i>
gather v. <i>twārô, tūmô,</i> <i>gwênô, chônô, mōtô</i>	God n. <i>jwôk-jwôk</i>	grey a. <i>ádúk</i>
gazella rubifrons n. <i>àkên- ákóni</i>	good a. <i>dêch</i>	grind v. <i>wâlo</i>
genitals of woman <i>nim</i>	goods n. <i>jân</i>	grinding-stone n. <i>pêl-pêl</i>
germinate <i>toyô</i>	goose n. <i>òkwôk-òkwôk;</i> <i>átúddô-átútù</i>	groan v. <i>yiégo, chudô</i>
get up v. <i>qúôddô</i>	gourd n. <i>ádâlô - áddâl,</i> <i>kênô-kênì; òpârô; àbîn;</i> <i>lwôl</i>	ground n. <i>fén</i>
giddy a. <i>winô</i>	govern v. <i>jāgô</i>	grow v. a. <i>fêdô, v. n. dônô</i>
giraffe n. <i>wêr-wgr</i>	grandchild n. <i>kwārô-kwâr</i>	growl v. <i>nārô</i>
girdle n. <i>têbāmî-têbāmî</i>	grandfather n. <i>kwôd, kwāyô- kwâi</i>	guardian n. <i>nian kôr</i>
girl n. <i>nân-nwôl; nane</i> <i>dāchô [řôřô]</i>	grandmother n. <i>wānô</i>	guinea-fowl n. <i>àchwât- àchwât</i>
give v. <i>wêkô, mōjô, mūjô,</i>	grass n. <i>lēmô-lēm</i>	guinea-worm n. <i>tyôu-tyôu</i>
glide into v. <i>môgô</i>		guitar n. <i>řôm-řôm</i>
gnarl v. <i>nārô</i>		gum n. <i>dêk</i>
		gums n. <i>nârô, dān</i>
		gun n. <i>toch-tôdch</i>

H.

hailstone n. *áféi*
 hair n. *wénq-wén*; *yéyq-yéi*
 hammer v. *gudq*
 hammer n. *ábán-ábán*; *gút-gút*
 hand v. *gām*
 hand n. *chyenq-chyén*, *chín*
 hang up v. *ryerq*, *nqbq*
 happy, to feel ~ *chunq*
mēdq
 hard a. *ték*
 hare n. *áfóájq-áfóáchí*
 hartebeest n. *tán*
 harvest v. *kāj*
 hasten v. *jwānq*, *ñwōjq*
 hat n. *átén-átén*; *ták-ták*
 hatch v. *tqgq*
 hate v. *mānq*, *chēdq*
 have v. a. *da*
 hawk n. *ólék-ólék*; grey
 ~ *ájál*
 he é, *yé*, *én*
 head n. *wích-wqk*
 heal v. n. *nqkq*
 hear v. *línq*
 heart n. *mēnq-mēn*; *fyóu-fyét*

hearth n. *ták-ták*
 heaven n. *mal*
 heavy a. *fék*, *pék*
 hedgehog n. *ókókq-ókúk*
 heel n. *táyélq*
 heglig-tree n. *tá*
 heifer n. *rōjq-rōch*
 help v. *kōnq*, *kwōnq*
 helpless a. *twālq*
 hen n. *gyēnq-gyēn*
 herd v. *kwāyq*
 herdsman n. *niat kwāyq*
 here adv. *kén*; *ká*; *ànàn*
 heron n. *dgwōrō-dgwōr*; *ówānq-ówān*
 hew v. *tēnq*
 hide v. *fānq*, *mej*, *kanq*
 hide n. *dāl-dāl*
 hill n. *kít-kít*
 him é, *én*, *gēn*
 hind-part n. *tá*
 hip-bone n. *ópāp-ópāp*
 hippo n. *fār-fār*
 hire v. *ryēbq*, *kōgq*
 history n. *kwōn-kwōn*
 hit v. *gōjq*
 hobble v. *kwōmq*
 hoe v. *furq*

hoe n. *kwōrō-kwōr*
 hold fast v. *mītq*, *mōtq*, *māgq*
 hole n. *bār-bār*
 hollow v. *rōgq*, *wōtq*
 hollow a. *órōgq*
 home n. *pāch-myér*; *gōl*
 homestead n. *gōl*
 honour v. *gānq*
 hoof n. *dātq-dāt*
 horn n. *tun*
 horse n. *kyén-kyén*
 hospitable, to be ~ *rōjq*
 hot a. *lēt*
 hot season n. *lū*
 house n. *wōt-wōt*
 how, how much *ádí*, *kídí*
 hum v. *rūr*
 hunger n. *kēch*
 hungry a. *da kēch*
 hunt v. *dwār*
 hunter n. *nan dwār*
 hurry v. *jwānq*
 hurt v. *nāgq*
 husband n. *jal gōl*
 husk n. *áfōkē*, *ákwoŕ*
 hyena n. *ófwoŕ-ófwoŕ*

I.

I *yá*, *yán*

ibis n. *ókwoóm* - *ókúóm*,

black ~ *ówōu-ówōu*

identical a. *fēr*

if conj. *kēt*

ignore v. *kujq*

iguana n. <i>àbàfūrò-àbàtūrì</i>	inside n. <i>yech-yet</i>	intestines n. <i>chìṅò</i>
imitate v. <i>nṓyṓ</i>	insipid a. <i>lōḡn</i>	invite v. <i>rējṓ, ryejṓ</i>
in prep. <i>yech</i>	insult v. <i>yetṓ, chayṓ</i>	iron n. <i>nyén</i>
in order that <i>kífa</i>	intend v. <i>chamṓ</i>	island n. <i>mùchò</i>
in order to <i>bḡ</i>	interior n. <i>yech-yet</i>	it <i>é, yé, én</i>
increase v. <i>mḡdṓ</i>	interpret v. <i>lṓgṓ</i>	itch n. <i>kḡn bḡl</i>
inherit v. <i>lḡgṓ</i>	interpreter n. <i>nan lṓk</i>	ivory n. <i>lḡke-lyech</i>
inheritance n. <i>gín lāk</i>	<i>kwóp</i>	

J.

jackal n. <i>ógwḡk - ógḡkì; yìḡl-yìḡlì</i>	jump v. <i>fḡrṓ</i> [nàm]	just now <i>àṇàn</i>
journey v. <i>wḡlṓ</i>	junction of rivers n. <i>máné</i>	just so adv. <i>kínau-</i>
	just <i>chḡt</i>	justify v. <i>chwṓgṓ</i>

K.

keep v. <i>kōrṓ, gōnṓ, mīḡ</i>	king n. <i>rìḡ-rḡr</i>	knife n. <i>fàlṓ-fàl</i>
kick v. <i>chḡbṓ, gwḡjṓ</i>	kiss v. <i>nūmṓ</i>	knob-kerry n. <i>òlḡlṓ-òlḡlì</i>
kiddle n. <i>ódḡrṓ-ódḡr</i>	knead v. <i>nwṓbṓ, tṓkṓ, chḡbṓ</i>	knock v. <i>gudṓ</i>
kidneys n. <i>rṓnṓ-rṓnì</i>	knee n. <i>chún-chḡn</i>	know v. <i>nājṓ</i>
kill v. <i>nḡgṓ</i>		

L.

lack v. <i>bṓnṓ</i>	laugh v. <i>nḡtṓ, bḡnṓ</i>	leopard n. <i>kwàch-kwàḡḡ</i>
lake n. see pond	leaf n. <i>yíḡ-yíḡ</i>	let alone v. <i>weyṓ</i>
lame v. <i>kwṓmṓ</i>	leak v. <i>kygrṓ</i>	let go v. <i>weyṓ</i>
lame person <i>nṓl, fṓḡḡ-fṓḡ</i>	lean v. <i>wṓlṓ, jḡnṓ; ~ the</i>	let the milk down <i>nḡrṓ</i>
lamp n. <i>kwṓrṓ</i>	head <i>kīmṓ</i>	letter n. <i>wanṓ-wach</i>
language n. <i>ḡḡk-ḡḡk</i>	learn v. <i>didṓ</i>	liar n. <i>jal fyḡt, jal tḡdṓ</i>
large a. <i>dúḡn, dṓnṓ</i>	leeches n. <i>chwé</i>	lick v. <i>nānṓ, nūmṓ</i> [tṓdṓ]
late, to be ~ <i>lṓnṓ, chwṓnṓ</i>	left hand <i>chām</i>	lie n. <i>twot, fyḡt; tell lies</i>

lie down v. <i>búdò</i> ; lie in wait for <i>lebò</i> .	liver n. <i>óchǔn, chung</i>	looking - glass n. <i>rǎnì-rénì</i>
lift up v. <i>tǐnò</i>	lizard n. <i>lèu-lèwì</i> ; large ~ <i>nwèch-nwèch</i>	loose, to be ~ <i>lānò</i>
light a fire <i>chwońq mach</i>	load-ring n. <i>ǵách</i>	loosen v. <i>lǎnò, gōńq</i>
like adv. <i>nà, nǎmí</i>	locust n. <i>bǎnò-bǎn</i>	lose v. <i>wǎnò</i>
likewise adv. <i>tyǎu</i>	loin - cloth n. <i>óchyǎnò-óchyǎn</i>	loss n., to be at a ~ <i>dǎlò</i>
limp v. <i>kwǒmò</i>	loin - cloth for women n. <i>áchwǎtò-áchwǎtì</i>	lost, to be ~ <i>wǎnò</i>
lion n. <i>nù-nùwǎ</i>	loin-ring n. <i>wǎlò-wǎl</i>	louse n. <i>núúgò-núòk</i>
lip n. <i>dǎl dǎk</i>	long a. <i>bǎr</i>	love v. <i>mǎrǒ</i>
listen v. <i>kyenò yit</i>	look v. <i>nǎnò</i>	lower part <i>ǵǎ</i>
little a. <i>ǵǎn-ǵǎnò; nǎk</i>		lungs n. <i>òbǎu</i>
live v. <i>nénò</i>		

M.

magistrate n. <i>lǎgò</i>	meaning n. <i>tyǎlò-tyél</i>	mix v. <i>chwǒbò, chǎbò, rǎbò</i>
mahogany - tree n. <i>ǵurò-ǵur</i>	measure v. <i>rǎmò</i>	moan v. <i>chudò</i>
maize n. <i>àbwòk</i>	measure n. <i>gì rǎm</i>	money n. <i>nyén</i> [<i>mì</i>]
make v. <i>gǒgò, chwǎjò</i>	meat n. <i>rǐnò</i>	monkey n. <i>áywóm-áywòd</i>
make straight <i>mǎjò</i>	mediator n. <i>nate repe kwǒp</i>	month n. <i>dwǎi-dwǎt</i>
maker n. <i>nan a gǒgò</i>	meditate v. <i>kǎmò</i>	moon n. <i>dwǎi-dwǎt</i>
male n. <i>chwǒu</i>	meet v. <i>rǎmò</i>	morning n. <i>mǒl, mwǒl</i>
male animal <i>ótwoń-ótǒń</i>	melon n. <i>òchǒyò-òchǒyì</i>	morning - dawn n. <i>akǎch mwǒl</i>
man n. <i>nàtò-tyén; ǵal-ǵǎk; ǵǎn</i>	merciful a. to be ~ <i>yǎtò</i>	mosquito n. <i>bǎyò-bǎi</i>
mangouste n. <i>dǐt-átǐt</i>	metal n. <i>nyén</i> [<i>yech</i>]	mother n. <i>mì, miǒ</i>
mankind n. <i>ǵǎn</i>	middle n. <i>kél, kǎl, dǎr</i>	mountain n. <i>kít-kítì</i>
marabou n. <i>óhwè-óhwè</i>	midst n. <i>kél</i>	mouth n. <i>ǵǎk-ǵǎk</i>
marrow n. <i>àwǎnò</i>	milk n. <i>chǎk</i>	move v. n. <i>nińq</i>
marry v. <i>nǎmò</i>	milk v. <i>nyǎǎ</i>	move into v. <i>dǎgò</i>
mask n. <i>ofǎdò hwǒl</i>	miscarry v. <i>dúúgò</i>	mow grass <i>nǎrǒ lǔm</i>
mat n. <i>ódǎk-údtǎk</i>	misfortune n. <i>gì chyén</i>	much a. <i>ǵír, nǎnò</i>
mats for fence <i>ryek</i>	mishap n. <i>gì chyén</i>	mud n. <i>lǎbò</i>
matter n. <i>kwǒp</i>	miss v. <i>bǎjò</i>	mule n. <i>ógǎl-ógǎl</i>
me a, <i>yǎn</i>	mist n. <i>ótǎk</i>	murderer n. <i>nate nǎk</i>
mean v. <i>chwǒlò</i>	mistake, to make a ~ <i>bwǒrò, bǎnò, gwǎnò</i>	my a

N.

nabag-tree n. *lānq-lānī*
 nail n. *fējə-fəch*
 naked a. *nau*
 name n. *nin*
 narrow a. *toch*
 navel n. *gūt-gūt*
 near a. *chākī*
 neck n. *yēt-yiet; mūtū*
 neck-bone n. *dgōrū-dgōr*
 neck-ring n. *bəl fəpə*
 nephew n. *ómāddō-némāddō;*

nākkī-nīkkī
 nerve n. *rārū-rār*
 net n. *bōi-bōi*
 nice a. *dōch*
 niece n. *ómāddō-némāddō;*
nākkī-nīkkī
 niggard n. *kōnō-kōnī; gōrō*
 night n. *wār-wārī*
 nine *ábínwēn*
 no ! *fāt!*
 noisy a. *wōwō*

noon n. *dé chān*
 north n. *kun dwoḡḡə wān*
wude
 north-wind n. *rūdō*
 nose n. *wím; rúm-brēm*
 nostrils n. *wēté wēm*
 not *fā; prohib. kī*
 not yet *nētī*
 now adv. *tīn, ànàn*
 number n. *gà*

O.

oar n. *tétēdī; lāwē-lāwī*
 offer thanks *mālq*
 oil n. *māu*
 old a. *yē*
 on prep. *kwēm*
 on adv. *mal*
 one *ākyəl*

onion n. *mótālū*
 onward adv. *mal*
 open v. *yēbō, yābō*
 open eyes v. *kwōkō*
 or conj. *wālā*
 oribi-gaselle n. *tānō-tān*
 ostrich n. *wāddō-wūt*

outside adv. *wak, wōk*
 outwit v. *chāmō, tībō,*
wōnq
 overcome v. *yēmō*
 overleap v. *rūmō*
 overwhelm v. *nūddō*
 owl n. *tūlū*

P.

pain v. *kājō, kəḡō, rāmō*
 palm of the hand n. *ódān*
 paper n. *wānq-wāch*
 papyrus n. *ōkūt*
 paralyzed, to be ~ *ḡḡō*
 part v. *dēnq*
 part n. *tōk-tōkī*

pass away v. *yūddō, rūrō*
 pass by v. *fārō*
 pasture n. *kəy kwai, tār*
 pay taxes *gwājō*
 peel off v. *gwōrō, yāpō*
 peg n. *ḡwayō-ḡwai; fējō-*
fəch

pelican n. *bōnō-bōnī*
 pen n. *gī gwēt*
 penis n. *chāl-chāl*
 people n. *tārō, jē, lābō,*
lwak, jūr
 perforate v. *chwayō, toyō*
 perplexed, to be ~ *wich*

e mūmq, nānq
 persecute v. *pīdq*
 perseverant a. *tēk*
 person n. *nātò-tyēi*; *ḡān*
 perspire v. *kwogq, fērq*
 pick v. *kājq*
 pick out v. *mōtq, yēnq*
 pick up v. *gwēnq, twārq*
 piece n. *gà, wēl*
 pierce v. *toyq, chwōbq, chwayq*
 pile up v. *chēnq*
 pillage v. *tōnq, yāgq*
 pig n. *kūnè ḡōnḡ*
 pigeon n. *àkúr-àkúrí*
 piss v. *tājq*
 pistol n. *āḡāi*
 place v. *kīq, chíbq*
 place n. *ká, kēi, kun*
 plait v. *kādq*
 plait of hair *kēi*
 plant v. *kāgq, fādq*
 plaster v. *mūlq, mwōnq, wōḡq*
 play v. *túgq*

play guitar *tōmq tōm*
 plenty *gtr, nēnḡ*
 pluck v. *kājq, mōtq*
 poet n. *achak-achāk*
 pole n. *kwōḡḡ-kōt*; *kwārḡ-kwērí*
 polish v. *tyēgq*
 pond n. *lūyí-lūyí*
 ponder v. *kāmḡ*
 pool n. *tōr-tōrí*
 poor a. *twālq, àbú*
 porcupine n. *chyou-chyo-wi*
 posterity n. *nek*
 pot n. *fūk-fúkí*; *dāk-dāk*; *ótēi-ótēi*; *óbīrḡ-òbīr*; *átái*
 pound v. *wōdq*; *nōnq*; *gudq*; *wōlq*
 pour out v. *kōnq*
 power n. *kēch*
 powerful a. *kēch*
 practice v. *gōgq*
 praise v. *fwōjq*
 pray v. *lāmḡ, kwachq, mālq*

mālq
 pregnant a. *yach*
 presently adv. *tēn, ànàn*
 preserve v. *gōnq, kōrq*
 press into v. *mēnq*
 pretty a., to be ~ *mēnq, tēlq*
 prick v. *fyēdq*
 prince n. *naríḡ*
 prohibit v. *banq, mānq*
 property n. *jān*
 proud a. *nwōnq, mōjq*
 prudish a. *nwōnq*
 pudding n. *kwēn*
 pull v. *ywachq*
 pull a boat *fyējq yēi*
 pull out v. *wōḡḡ, kēlq, tēlq*
 pumpkin n. *lwól-lēt*
 pus n. *tút*
 put v. *chībq, kīq*
 put into v. *mēnq*
 put on (clothes) v. *rūgq*
 put on fire *tōnq*
 putrefy v. *kwōgq*
 python n. *nālí-nālí*

Q.

quail n. *dyiēḡ-dyiēḡ*

| quiet, to be ~ *chunq, kudq* | quite *bēn, bēnḡ*

R.

rabbit n. see hare
 rain v. *kēt é mōkē*
 rain n. *kēt*

rain-bow n. *rōnḡ*
 raise v. *tīnq*; ~ cattle etc. *fēdq*

ram n. *órōch-órōch*
 rat n. *yējq-yēch*; *chāp*; *dafōl*

razor n. <i>nùwâṭ</i>	report n. <i>kwón-kwòn</i>	roast dura <i>kyedò byel</i>
reach v. <i>gāmo, gītò</i>	request v. <i>kwachò</i>	roast fish v. <i>budò</i>
read v. <i>kwāno</i>	resemble v. <i>chālò</i>	rob v. <i>yāgo, kābo, tōno</i>
reason n. <i>kēn</i>	respect v. <i>gāno</i>	robber n. <i>jāl-mót</i>
reconcile v. <i>rebò, lōgo, mēro</i>	rhinoceros n. <i>átún ákyèl</i>	rock n. <i>kít-kít</i>
recover v. <i>nokò</i>	rib n. <i>nādo-nāṭ</i>	roll v. <i>nālò</i>
rectum n. <i>niēn</i>	rice n. <i>alābo</i>	roof n. <i>wiy wot, tãno</i>
red a. <i>kwārò</i>	rich a. <i>kēr</i>	root n. <i>byèrò-byèr</i>
reed n. <i>òbèch-òbíèch; àbār</i>	ride v. <i>chāṭò, kālò</i>	rope n. <i>ṭṭl-ṭṭl; kèt; wúnò -wún</i>
refuse v. <i>bāno, kyedò</i>	riddle n. <i>wíty kyèn</i>	rot v. <i>chwinò</i>
reign v. <i>jāgo, jekò</i>	right a. <i>dḡch</i>	rough a. <i>gwāi</i>
relation n. <i>wat-watì</i>	right hand <i>kyèch</i>	round a. <i>dḡl</i>
relatives by marriage <i>órò-òr</i>	ring n. <i>átḡgò-átḡk; gwèlò-gwèl</i>	row v. <i>kyawò</i>
rely on v. <i>nādo</i>	ripen v. <i>chego</i>	rub v. <i>núnò, gīnò, fōjò</i>
remain v. <i>dōnò, bēdo, rījò, chōgo</i>	rise v. <i>ḡúḡḡ</i>	rub fire <i>fījò mach</i>
remember v. <i>fāro</i>	river n. <i>nām-nāmì</i>	rub with fat <i>tōjò</i>
rend v. <i>kāgo, fyēdo, chōḡḡ</i>	river-bank n. <i>gāt-gāt</i>	rule v. <i>jāgo</i>
rent v. <i>kōgo, ryēbo</i>	road n. <i>yō-yēṭ</i>	ruminant v. <i>duōgo</i>
repeat v. <i>chigo, dúḡḡḡ</i>	roan antelope n. <i>ómḡrò-ómòr</i>	run v. <i>rīnò</i>
repent v. <i>yewò</i>	roar v. <i>chwogwo</i>	run away v. <i>fāro, lōyo</i>
	roast v. <i>mālò</i>	run (a race) v. <i>rārò</i>

S.

sacrifice v. <i>gḡṭò</i>	school n. <i>wot fwoṇò</i>	seize v. <i>māgo</i>
saddle n. <i>pām</i>	scoop out v. <i>rōgo</i>	self <i>kēte, re</i>
salt n. <i>kādò, òmélò</i>	scorpion n. <i>yèṭ-yṭṭ</i>	sell v. <i>nigawò</i>
salute v. <i>māṭò</i>	scratch v. <i>gwānò</i>	send v. <i>worò</i>
sand n. <i>àyéch</i>	scratch mud <i>gōbo kwōjò</i>	send for <i>dwāyo</i>
sand-bank n. <i>kāgò</i>	scrotocoele n. <i>lwōnò</i>	senseless a. <i>lwēn</i>
satisfied a. <i>yān</i>	search for v. <i>yābo</i>	separate a. <i>wāi</i>
save v. <i>yṭḡḡ, yṭṭlò</i>	season, hot ~ <i>ḡḡḡn</i>	serval (spotted) n. <i>ókwoṛ-ókḡrì</i>
say v. <i>kōbo</i>	see v. <i>tāḡḡ, līḡḡ, nāno</i>	servant n. <i>wāt bān, nā bān</i>
scare up v. <i>tugo</i>	seed n. <i>nā-nwólṭ; kōḡḡ-kḡṭ</i>	sesamum n. <i>nīmò-nīm</i>
scatter v. <i>tāyo, dēnò</i>		

settlement n. *fàch-myér*
 seven *ábíryàù*
 severe a. *kěch*
 sew v. *rotò, kwòjò*
 shade v. *nímò*
 shadow n. *típò*
 shake v. *ténò, nínò*
 shake a tree *kenò yať*
 shallow a. *duenò*
 sharp a. *fak*; to be ~ *fàgò*
 sharpen v. *pàgò*
 shatter v. *kětò*
 shave v. *lyèlò, lèdò*
 she *é, yé, én*
 sheep (male) n. *ónwòk-ónwòk*
 sheep n. female ~ *rémò*
 shell n. *àròch-àròch*
 shepherd n. *nan kwai*
 shield n. *kwòt-kòt*
 Shilluk - country n. *fòtè chòl*; ~ language *qò chòl*; ~ man *òchòlò-wate chòl*
 ship n., see boat
 shiver v. *kírò*
 shoe n. *wàrò-war*
 short a. *chək, chəgò*
 shoulder n. *wiy tók-wíte tók*
 shoulder-blade n. *jàch-jàch*
 show v. *nuđò, núwòđò, tyerò*
 shrub n. *àyayť*
 shut v. *mejò*; ~ up *rīgò*
 sick a. *da jwòk*
 sick, to be ~ *búđò*
 sick person *nate jwòk, nate budò*

sickness n. *jwòk*
 side n. *búte, tún*; *tèk, tókí*
 silent, to be ~ *kudò, चुनò*
 simple a. *luén*
 sin n. *òròk-òròk*
 sin v. *rònò*
 sinew n. *ràrò-ràr*
 sing v. *wúdrò*
 single *àkyèl*
 sink v. *rònò, rònò*
 syphilis n. *gi bwon*
 sister n. *namio-nemək*
 sit down v. *fəka fən*
 six *ábíkyèl*
 skim off v. *yārò*
 skin v. *yəjò*
 skin n. *dèl-dèl, fyèn-jèn*; *làu-làn*
 skunk n. see stink-cat
 slave n. *nà bán, wát bán*
 sleep v. *nenò*
 slow a. *màť*
 sly a. *wòn*
 smack v. *təkò*
 small a. *tən-tənò*
 small-pox *ábíp*
 smear v. *wòđò*
 smell v. n. *nwājò*
 smell n. bad ~ *pèť*
 smoke v. a. *wānò*
 smoke n. *yirò*
 smooth a. *lèlò*
 smoothe v. *nyñò*
 smoulder v. *duñò*
 snake n. *túól-tól*
 snatch v. *gwārò*
 sneeze v. *chyèrò*
 snore v. *twārò*
 snort v. *twārò*

snot n. *ánèñò*
 Sobat n. *Atúlfí*
 soft a. *nòđò, tòbò, luèñò*
 soldier n. *jal lén*
 some *məkò-məkò*
 somebody *nàtè*
 someone see some
 something *gichò məkò*
 somersault n. *álún-álún*
 son n. *wat-watí*
 song n. *wúr*
 soon adv. *tín*
 sorcerer see witch-doc-tor
 sore a. *lèť*
 soul n. *wèi-wèyí*
 soup n. *chwai*
 sour a. *kěch*
 south n. *kun dwògò wán lwal*; *wán wuré lwal*
 speak v. *kòbò*
 spear v. *kèlò, chwòbò*
 spear n. *tən-tən*
 speckled a. see spotted
 spectre n. *típò*
 speech n. *kwóp*
 spider n. *óráp-óráp*
 spill v. *ròyò*
 spirit (of deceased) n. *dnəkò, rəť*
 spit v. *notò*
 spittle n. *làu*
 split v. *kāgò, kəkò, fyèđò*
 spoil n. *jam lén*
 spoon n. *fál-fəť*
 spotted a. *òbògò-òbòk*
 sprinkle v. *wítò*
 sprout v. *toyò*
 spy v. *lyawò*

squat v. <i>nwɔŋɔ, kyɛnɔ</i>	stoop down v. <i>gɔnɔ, fanɔ</i>	suckle v. <i>ɔwɔdɔdɔ</i>
stab v. <i>chwɔbɔ, kɛlɔ</i>	stork n. <i>ámáɛ-ámáɛ</i>	sudd n. <i>tɛk-tɛk</i>
stamp v. <i>tɛnɔ</i>	story n. <i>wɛy nù</i>	suffice v. <i>romɔ</i>
star n. <i>kyɛlɔ-kyɛl</i>	straight <i>àchém, tɛr</i>	sulky, to be ~ <i>kwonɔ</i>
starling n. <i>óláú</i>	straightway <i>chɛt</i>	sun v. <i>mɔjɔ</i>
start v. <i>wɔtɔ</i>	strain v. <i>tɛnɔ</i>	sun n. <i>chán</i>
stay v. <i>bɛdɔ, rɛjɔ</i>	stranger n. <i>obwɔnɔ-bwɔn; nate wɛlɔ</i>	surface n. <i>wɛch-wɔɛ; mal</i>
stay behind <i>chwɔnɔ</i>	stream v. <i>rārɔ</i>	surpass v. <i>fɔdɔ, nɔdɔ</i>
steal v. <i>kwálo, kwátɔ</i>	strength n. <i>kɛch</i>	surround v. <i>tyagɔ</i>
step on v. <i>ywɛnɔ</i>	stretch out v. <i>tánɔ</i>	suspend v. <i>ryerɔ</i>
sterile (of animals) a. <i>rorɔ</i>	stretch up (hands) <i>ɛanɔ</i>	swallow v. <i>mɔnɔ</i>
sterility (of the soil) n. <i>mɔtɔ</i>	strike v. <i>gɔjɔ</i>	swallow n. <i>wɔnɔ-wɔnɛ</i>
stick v. <i>kɔkɔ</i>	string beads v. <i>robɔ</i>	sweat v. <i>kwɔgɔ, fɛrɔ</i>
stick into v. <i>mɛnɔ</i>	strip off v. <i>kájɔ</i>	sweat n. <i>kwok</i>
stick n. <i>kwɔdɔdɔ-kɔɛ</i>	stroke v. <i>kɛnɔ</i>	sweep v. <i>yɛjɔ</i>
stiff, to be ~ <i>ɛɛgɔ</i>	strong a. <i>tɛk, kɛch</i>	sweet a. <i>mɛt</i>
stimulate v. <i>kɔnɔ</i>	struggle v. <i>náko</i>	swell v. <i>kúdɔdɔ</i>
sting v. <i>kájɔ, fyɛdɔ</i>	stupid a. <i>ɛɛk</i>	swim v. <i>kwánɔ</i>
stink-cat n. <i>áfɛdɔ-áfɛt</i>	suck v. <i>ɛɛdɔ</i> [<i>chwɛjɔ</i>]	swing v. <i>ɛɛlɔ, yáwɔ</i>
stone n. <i>kít-kítɛ; ták</i>	suck out (a wound) v.	swoon v. <i>nɛnɔ</i>
		sword n. <i>gɔɛɛ-gɔchɛ</i>

T.

table n. <i>kwɔm-kúɔmɛ pám-pámɛ</i>	Taufikia Bura Chɔl	termite n. <i>bɛ</i>
tail n. <i>yɛp</i>	taxes n. <i>gwɔch</i>	termite-hill n. <i>wɔrɔ-wɔr</i>
take v. <i>kwánɔ</i>	teach v. <i>fwɔnɔ</i>	test v. <i>fánɔ</i>
take by force <i>kábɔ</i>	teacher n. <i>nate fwon</i>	testicles n. <i>mánɔ-mán</i>
take leave <i>nachɔ</i>	tear v. <i>ywachɔ</i>	thank v. <i>pákɔ, fwɔjɔ</i>
talk v. <i>wájɔ, kɔbɔ</i>	tell v. <i>kɔbɔ</i>	that pr. <i>àchà, éní</i> ; conj.
talk n. <i>kwɔp</i>	tell lies <i>fɛdɔ</i>	them <i>gé, gɛn</i> [<i>kɛfa</i>]
tale n. <i>wɛy nù</i>	tell stories <i>tɔdɔ</i>	then <i>ká</i>
tame v. <i>mɛlɔ</i>	temples n. <i>ɛánɔ-ɛánɛ</i>	there adv. <i>kùn</i>
tan v. <i>nɛno</i>	ten <i>pyārɔ</i>	these <i>àgák, àk, éní, mɔk</i>
taste v. <i>bɛlɔ kúhɔ</i>	tenacious a. <i>tɛk</i>	they <i>gé, gɛn</i>
tattoo v. <i>gɔrɔ</i>	tendon Achilles n. <i>pwonɔ-pwɔch</i>	thief n. <i>kú-kúwɛ; nàtɛ kú; nian kwal</i>

thigh n. *ráṃ* (*rám*)-*ṛáṃ*
 thin a. *réf*, *rép*, *gwál*
 thing n. *gin*
 think v. *romo*, *gānə*
 thirst n. *rōdó*
 thirsty a. *mak yi rōdó*
 this *éni*
 thorn n. *kwōdō-kōt*
 those *àchà*, *àgàk*
 thrasing-place n. *ràrò*
 thread n. *kwōrə*
 three *ádèk*
 throat n. *chwāk*
 through prep. *yì*
 throw v. *bālə*, *batə*, *wetə*,
təyə, *tēnə*
 thunder v. *mārə*
 thus adv. *neya*, *kéndù*
 tick n. *kúódò-kúót*
 tickle v. *gedə* [*bājə*]
 tie v. *kōdə*, *tōjə*, *twōjə*
 tie together v. *tādə*
 till v. *furə*

time n. *chān*, *wān*, *kən*
 tin n. *áyōmò*
 tired, to be ~ *būdə*, *fūdə*,
fet
 tobacco n. *àtābò-átām*
 tobacco-pipe n. *dāk-dāk*
 to-day *də chān tīn*
 toe n. *lōdə tyələ*
 to-morrow *dúkì*
 tongue n. *lèp-lèp*
 too adv. *tyāu*
 tool n. *jame gwok*
 tooth n. *lējò-lék*
 tooth-brush *chūt-chāt*
 toothless person *owək*
 top n. *wích-wat*
 tortoise n. *fúk-fúg*
 touch v. *kwālə*, *gājə*
 towards prep. *yì*
 toy n. *gin tūk*
 trade v. *ñəawə*
 trader n. *jal ñəau*
 travel v. *wələ*

traveller n. *nate wələ*
 tread on v. *ñōnə*, *chābə*
 treat a guest *gētə*
 tree n. *yāt-yén*
 tremble v. *kīrə*
 tribe n. *jūr*
 trickle v. *kyerə*
 trouble v. *tōrə*
 troubled, to be ~ *būdə*
 true a. *mók dēn*
 trumpet n. *kān-kān*
 trunk of elephant *bāt-bāt*
 trust v. *yēyə*, *ñādə*, *gānə*
 truth n. *mók dēn*; *dīr*
 try v. *fānə*
 tuft of birds *áywòk-áywòk*
 turn v. *lūgə*, *luñə*, *tēnə*
 turn back *dōgə*
 twenty *pyār áryəu*
 twins n. *chwək*
 twist v. *kādə*, *kədə*, *mēnə*
 twitter v. *gēdə*
 two *áryəu*

U.

uncle n. *nāyə*, *nēyə*
 under prep. *tə*
 unite v. *rēbə*

upon prep. *kwom*, *wiy*
 urine n. *lách*

us *wā*, *wān*, *wón*
 use to v. *ní*

V.

vein n. *rārə-rār*
 verandah n. *akánə*

very *chārə*
 vex v. *qēnə*

vexed, to be ~ *būdə*, *gōtə*,
chunə rach

victorious a., to be ~ *yōmq*
village n. *pāch-myér*

visit v. *kēmō*
voice n. *chwāk*

vomit v. *nōgō*
vulture n. *chōr-chōr*

W.

wade v. *lōdō, lwōtō*
wag v. *tēwō, yāwō*
wage war v. *mānō*
wait v. *kāla bēdō, chuñō, nēnō*
walk v. *chāṭō*
walk around v. *ñwēnō*
walk on v. *ywēnō*
wall v. *mūlō*
wall n. *dōrō-dōr*
want v. *dwātō*
war n. *lén*
warble v. *gēdō*
warrior n. *jal lén*
wash v. *lwōgō, lōgō*
washerman n. *jal lwōk*
watch v. *kōrō*
watch n. *kwānē chān*
water n. *pi, fi-fik*
waterbuck n. *ánwāk-ánwākì; gyèk-gyèk*
water-lily n. *tēnō-tēn*
water-snake n. *ñól-ñólì*
way n. *yō-yēṭ*
waylayer n. *jāl mót*
wax n. *chāl*
we *wā, wán, wón*
weak, to be ~ *ñwōdō*
weather n. *yēmō*
weed v. *fōnō*
week n. *jēm*
weep v. *ywōñō*

weigh v. *romō*
well a. *dōch*
well! *àrá*
well n. *yēt-yēt*
west n. (*kun dwōgō*) *wān*
odōn; kun de chān
west-wind n. *ódōn*
wet, to be ~ *nēbō, techō*
what *ānō*
when conj. *kēn*
when adv. *wēn, ówēn*
where adv. *āgōn, gōn, kēn, kun*
whether conj. *mā, mār*
which interr. *ānō, mēn, ā; rel. mā*
while conj. *kān*
whip n. *dēl-dēl*
whisper v. *mwōñō*
whistle v. *lwījō*
white a. *tār*
white man n. *óbwōñō-bwōn*
who interr. *āmēn; rel. mā, mēn*
whore n. *na dai chwōu*
why *rē, érē, kífānō*
wide a. *lach*
wife n. *nā gól-tyēn gól; chī-mān*
wind n. *yēmō*
window n. *wān wōt*
wink v. *gwēlō*

winnow v. *kwōrō*
winter n. *rādō*
wipe v. *dimō*
wire n. *wēnō-wēn*
wish v. *dwātō*
witch-doctor n. *ājwōgō-ājwōk*
with conj. *kē*
withhold v. *túñnō*
within prep. *yech*
wizard n. *jal yāṭ*, see also
witch-doctor
woman n. *ḡāchō - mān; ḡākàù*
womb n. *byērō - byēr; obēṭ; gin duōn*
work v. *tījō, gōgō; n. gwōk*
workman n. *jal gwōk, nate gwōk*
worm n. *túññō-túñn, kōnō, oywái*
worship v. *lāmō*
worth, to be ~ *myērō*
worthless a. *lwēn*
wound n. *kēn lēt, kwēyó*
wrap v. *kōdō*
wrestle v. *nākō*
wring v. *dwōchō*
wring out v. *bējō*
write v. *gwēdō*
wrong n. *òrōk-òrōk*

Y.

yard n. *kàl-khì*yawn v. *nāmō*year n. *wun-rūn; wān-rūn*yes *àwó*yesterday *áwà*yonder *chinē*you pl. *wú, wún*you sing. *yí, yín.*

REGISTER.

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